THE CHINESE RECORDER

VOL. LIII. APRIL, 1922. No. 4

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A CALL TO BATTLE.

The world is at a crisis when we believe Christians must *attack* or fail.

Society has to be re-ordered.

Through *Christ* men have the power to do it.

The foundations of society are wrong, because the relations between man and man are wrong. We have failed to be *Christians*.

Jesus told us to love one another but as a plain matter of fact, *we do not love one another*. If we did war would be condemned, and certain social conditions would not be tolerated.

We are convinced that if men practised looking at society with the eyes of Jesus, they must make great changes in its structure. Would we tolerate the system under which our fellows live and work—a system which robs so many of their birth-right of joy and freedom? We must study and think out these problems, and at any cost act on what we believe to be right.

We are finding that *obedience to Jesus Christ gives the power* to live a life which is brimful of reality, purpose and hope. Nothing less can satisfy us now. We know that the spiritual power of Jesus Christ in us is greater than the power of evil, and therefore we believe that the Kingdom of God is coming in our world.

We stand with Him and with all who serve Him down the centuries in the battle for His Kingdom.

We have found in working with fellow-labourers of other nations and races a unity in Christ which overcomes prejudices and enriches common life. Before God and in Christ we are all one. We are convinced that this unity is *the only sure hope of peace* and of the true development of nations. Now is the time to do all in our power to create a public opinion that shall constrain statesmen to act on this belief.

The issue before us is a straight-fight with the power of evil. Only in and through human lives can the power of God become effective. We are called to face sacrifice, apparent failure, and distress of body and soul for the joy of that triumph of Jesus Christ in the lives of our fellow men and women.

We ask you to search out the truth, and in obedience to it *to take your side* in the battle.

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VOL. LIII APRIL, 1922 NO. 4

The Chinese Church of To-morrow—Editorial

Church and Message.

MUCH of the thought of this issue has to do with the Christian Message to China. It is significant that the first time the need of such a message was felt it should be prepared by Chinese Christians. But this is the task of Commission on III the Christian Message. This Commission is composed only of Chinese and will lay emphasis on those things which the Chinese Christians feel are essentially needed by China now. The report of this Commission is awaited with keen interest. The articles in this issue which deal with the Christian Message were not solicited by us, but are quite apropos. Mr. Hsü presents some of the problems of the Christian Message as seen by a Christian. Mr. Hsu is a delegate to the National Christian Conference. He invites answers to his questions, and these we shall be glad to receive and pass on. Such an enquiring attitude is a sign of the times to be welcomed and utilized.

* * *

Church and Illiteracy.

THE Chinese Church may well congratulate itself on its achievement in promoting literacy. In the sense of being able to read the Bible, sixty per cent of Christian men and forty per cent of Christian women are literate; in China, only one per cent can measure up to the same test. As to education, while

one in three of the Christian constituency is either in school or has been in school for some period of time, of China at large only one in seventy-five is similarly educated. But we should not spend over-much time shaking hands with ourselves. Within the Christian Church there are still too many illiterates and too many uneducated. One of the immediate aims of the Christian Church should be to fully achieve the literacy of its membership. Such literacy is indispensable to leadership. Furthermore, the Church must take its part in promoting the literacy of the Chinese people in general. One of the noteworthy movements in this connection is "The Daily Vacation Bible School" which embodies a practical and important idea. During 1920 it did work in 150 centres in ten provinces. In all there were about 390 schools with 1,700 teachers and 20,000 pupils. It is said that this movement has grown as fast in four years in China as it did in the United States in ten. Much of the work done was voluntary and about three-fourths of it was paid for by money from Chinese sources. This movement is now affiliated with the "China for Christ" movement as one of its departments. Plans are under way for a National Secretary.

* * *

Church and Labourer.

THE summary of the report on the "Relation of the Church to Industrial and Economic Conditions" brings to our attention a new note in national gatherings of Christians in China. In addition to the needs of industrial workers in general, the economic needs of Christian workers has received considerable attention in various reports. The majority of Chinese Christians are labourers. The question 'How do they live?' is therefore pertinent. If they cannot look to the Church for help and sympathy, to whom can they look? World-wide attention is being given to the economic needs of men. Forcible attention to these needs is being secured increasingly by strikes even in China. But Christians should not wait for strikes to be just. Such a problem has special significance for the missionaries since they are all employers in one form or another. It is not only a problem of factory and field. Two ways of helping workers appear. One is the ameliorative or palliative. This confines itself to attempts to improve the conditions of the labourers, in education, clubs, etc. But if anything is insisted upon by the labourers themselves, it is that it is not charity that is wanted.

The other and more fundamental approach, therefore, is one of simple justice. The labour demanded must fit the strength of the labourer. Children must not be exploited. Wages must be sufficient for life needs. In this, as in all reforms, the difficulty is to know where to begin to change a system recognized as bad. Many, including Christians, hesitate to take the first step through fear of economic loss. But Christian employers should be leaders in making religion work here as well as in propagating it. To preach ideals is easy, but ideals without practice are a mere clang of words and empty echo. For Christians to view with complacence the unequal way in which food, clothing and shelter are distributed will never convince non-Christians of the genuineness of the Christian Message. This is more true of the pragmatic Chinese than it might be of other races more mystical in temperament. The Gospel of the living wage and bearable tasks is an essential element of the Gospel of the Grace of God.

* * *

Church and Education.

ALONG what lines should Christian education in China move forward? The following points will help to answer this question.

The aim of Christian education must be to build up the Christian community, through the education of its children, the training of leaders and increase of its numbers.

The emphasis in Christian education must be on quality, not on quantity. This is essential to realizing the above aim. It will probably call for a decrease in number of institutions of college grade in order that the training given to high grade leaders may be adequate. Here is where renunciation of individual plans becomes necessary.

The training given in Christian schools needs to be more practical and less bookish. In elementary schools the emphasis should be laid on a thorough working command of the Chinese language. In modern schools more attention should be given to occupational courses. In colleges professional courses should be given the right of way. All grades of Christian education should train for Christian citizenship in China.

The training of teachers to achieve the above purposes is highly important. Christian education in China is very weak in this regard. Adequate teacher training is essential to realizing the Christian and educational aims of our schools.

Furthermore, emphasis must be laid on regular and expert supervision of teachers.

Christian education must be efficiently organized. Here is one place where we can and should work together. Elementary schools should be organized by districts and all grades of schools by provinces. Finally, all Christian educational interests should be carefully organized nationally with a view to unifying educational purpose and practice.

A substantial increase in participation in Christian schools by Chinese is needed. This is equally true of moral and financial support and of administrative responsibility. If Christian schools are to fit the needs of China, Chinese must take a larger part in their support and direction.

Finally, there is needed continuous and expert research into the problems of Christian education in China. Many of us are moving in a circle, and a small one at that, because we do not take time to measure our task. Expert educational research and the application of the results is essential to realizing the aims we have in view. In other words, Christian education is not only a grand scheme for teaching the Chinese, but is also a great movement of study.

* * *

Church and Evangelism.

The field of Evangelism has considerably broadened during the last twenty years. On Evangelism, in all its aspects, much is said in the Survey Volume and the reports of the five Commissions. Furthermore, the work of all the Commissions is shot through with the spirit of Evangelism. In addition to the need of continuing the intensive training of the Church, a tremendous opportunity for expansion has appeared. About twenty-five per cent of the territory of China is still unworked by Christian forces. While this includes much territory sparsely populated, it is nevertheless, a stirring challenge. Possibly about another twenty-five per cent is beyond thirty *li* of any of the ten thousand evangelistic centres, and is only occasionally worked. Altogether about fifty per cent of the territory of China is a challenge of practically untouched opportunity. This challenge faces squarely the Chinese Church. There is a feeling, strong in some quarters, that expansion in Evangelism should for the future come through the Chinese Church. The missions, as such, would

then confine themselves to further intensive development and the assistance of the Chinese Church in evangelistic expansion. Indeed such evangelistic expansion on the part of the Chinese Church has already begun. The Survey states that there are about twenty-five home missionary societies working in connection with different denominations. The Chinese Home Missionary Society, which works on national lines, has been received enthusiastically by the Chinese people. These movements must be fostered in the next decade. This home mission movement is appearing at the same time as this great evangelistic opportunity. It is a rather striking fact that after 115 years of Protestant missionary efforts there are very few Chinese evangelists who stand out. A correspondent asks this question, "Have we yet seen any evangelists in China like Moody and Whitfield who could arouse the masses and lead them to repentance? The majority of our Chinese outstanding speakers usually feel that they have a message to the Christians." This indicates a tendency to inbreed. Of course, men like Moody and Whitfield had a tremendous background of Christian civilization to which to appeal. It is possibly true also that the prophet or the preacher does not come naturally from the religious genius of China. Direct propaganda is not an outstanding feature of religious life in China. This scarcity of evangelists to non-Christians cannot be charged up against any modern movement of thought. It goes back farther and down deeper than that. This tendency to preach more to those already acquainted with Christian thought shows the need of more careful study of the approach to the non-Christian mind. The period of preparation of the Chinese Church for its task should merge into one of widespread Evangelism by the Chinese themselves.

* * *

Church and Missionary.

SIGNIFICANT emphasis is being laid on the Chinese Church, into which the missionary movement is rapidly being merged. In previous Conferences much has been said about missionaries and their preparation. In this Conference, while their work will be adequately recognized, comparatively little will be said about their future. The emphasis will be on the rapid augmentation of Chinese leadership, for only thus can China be freely evangelized. There is a rightful tendency

to give equal economic support to Chinese workers of equal attainments; though how far this will go we cannot say. In some quarters also, funds formerly put into missionaries are now put into Chinese leaders; this, while not widespread, is very significant. There is a strong feeling that direct Evangelism must be carried on more and more by the Chinese and a decided increase made in the administrative responsibilities carried by them. Thus, while missionaries are still needed in all types of work, the tendency for them to go into training activities seems to be increasing rather than diminishing. Emphasis will be laid on the need for missionaries trained for specific tasks as over against those engaging in general work. Some think that in numerical strength the missionary movement has reached its climax. Even if this is so, it does not by any means presage the passing of the missionary movement in the immediate future. The missionary staff must at least be kept at its present strength. Taking all the factors into account, about two-thirds of the missionaries are at work on the field at any one time. To maintain the missionary movement at its present strength at current rates of increased cost both for living and equipment is in itself a tremendous task. Taking the average missionary's salary at Gold $500 and adding travel and various allowances, it takes about $10,000,000 Mex. a year to support them. To maintain the present staff would seem to require *at least* 250-300 new missionaries a year. Though we may expect a rapid rise in Chinese Christian giving, yet more liberal treatment of Chinese workers, increased equipment and intensive needs of education will mean heavier demands on the Western Churches rather than less. The missionary also will come more and more under the Chinese Church, and the influence of the mission, as such, must wane. It is probable that the next National Christian Conference will have a majority of Chinese delegates. It has taken 115 years to get a Chinese delegation at a National Christian Conference equal to that of their missionary colleagues. Only a few years more will be required to put them in the majority. How long will it take before future National Christian Conferences are composed only of Chinese delegates? Or will this time ever need be? The main point is that in discussing expansion and increase in the number of workers we should look to the Chinese Church much more than to the West.

Contributed Articles

Obligations of Christian Students toward the Welfare of the Far East

T. H. LEE

THE potential influence of the student on the destiny of the nation and of the world is now so thoroughly appreciated that it hardly needs any argument; but it will do no harm to reiterate, for the sake of introduction, the general *raison d'être* for this axiom. The student constitutes the dynamic element in the life of the society in which he lives, inasmuch as all the activities in the community derive their initiative from him. He is the thinker, the architect of his own generation and generations to come, and whether for better or for worse the influence of the student on the political, social, economic, religious and, in fact, all the phases of life, can not but be distinctly felt. Hence, in the discussion of national and world problems, it would be difficult to detach the student question from their consideration.

We will attempt in this article to narrow our scope of discussion to the special class of student—the Christian student—and his peculiar obligation to the people, for various reasons:—

1. The Christian student enjoys peculiar privileges of intellectual and moral training, and with these privileges, incurs corresponding responsibilities.

2. Because of the unique opportunities now presenting themselves for social reconstruction arising from the rapid awakening of the people of Asiatic countries and the readiness with which they absorb and assimilate any and every influence, good or bad, that comes rushing in from every direction.

3. Because of the imperative need of a Christian directing hand in the moulding of the future structure of Asiatic civilization, as without it the Far East may become a great source of danger and a menace to future humanity.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The world has now come to a surer appreciation of the fact that mere material civilization, unless that civilization is founded on moral principles and ideals, is a curse rather than a benefit to the people. The history of the world has taught us that in the pursuance of material benefits men in their dealings with their fellowmen have become brutalized and that selfish interests of the few stronger ones have sacrificed the larger interests of those who are less fortunately situated by reason of their physical or mental inferiority. From the Roman conquest down to the present industrial and economic wars which are constantly being waged between individual and individual, and nation and nation, the same spirit of mutual antagonism and destruction is operating. When just consideration for the welfare and interest of others between individuals and nations will become universal we can not tell, but this we know : that in proportion as the principles of justice and uprightness are applied to our daily life will such a state become possible.

If the Far East is to escape from the repetition of the Great European War just ended, or from the chaos of Bolshevism now reigning in Russia, it is not too early to reform the methods in our social, commercial and political practices during this transitory period of our evolution : in other words, to exhibit in all of our relationships the spirit and ideal of justice rather than those of commercialism. In fact, the greatest need of China and Japan to-day is not material progress, nor the advancement of the purely intellectual education, but the spiritual awakening of the people on which after all must rest the true and permanent basis of happiness. Without depreciating the desirability of material civilization and intellectual progress, it must be admitted that these can never become real instruments of national or international peace unless they are founded on such a principle.

Japan may be cited as a country whose modern civilization rests very largeiy upon a materialistic foundation. But is Japan any happier or does she confer any more blessing upon the people of Asia by virtue of her material progress? If not, why? The answer is very simple. Japan has taken on the garment of the West without having its soul. She has imitated and assimilated the material civilization which America and Europe possess, but discarded the very principle upon which this civilization was founded. This has made her unbalanced. The taste of material comfort and the pursuit of it have made

the nation aggressive and has given rise to that dangerous kind of militarism which, if not checked, would overwhelm the world with destruction. This animal tendency of survival is so strong in the human heart that even in countries permeated with Christian teachings, it does not fail to manifest itself occasionally, as the European War has proved.

If the nations of the West whose atmosphere is already surcharged with these Christian principles need to constantly hold up before them these ideals, it is impossible to think that Japan and China which have neither Christian background nor are built on the Christian foundation will not succumb by the weight of their more material civilization if founded on commercial and selfish interests alone.

But there are advocates, and there are especially many in China and Japan who claim that we need education to counteract the selfish influence of material civilization. I grant that education will go a long way toward the attainment of this end and that the enlightenment of the mind may help to guide one's conduct in the right direction. But to depend wholly upon such a theory is not a safe course.

China is an over-civilized country with a history extending over more than thirty centuries. Her philosophy and literature and art are comparable to the best in the world. They have extended their influence far beyond her immediate boundaries as in Japan, Korea, Indo-China, Thibet and Mongolia; and vestiges of her civilization are found in Malaya and even as far as Mexico. China, by her intellectual attainment, should by right occupy to-day a premier position in the family of nations; but she is considered to be the weakest and the poorest, not even able to defend herself against the aggression of smaller nations. Her vast natural resources have been little developed, and what have been developed have been done largely through foreign enterprises. Her communications, both on land and water, are in a backward condition, and compared with other nations, her railways and steamships are very small. Her commerce and industries have not advanced to meet the demands of the world. There are, no doubt, signs of progress and improvements along all these lines, but these are either attributable directly to foreign initiative or to foreign guidance. If we ask for the reason of this lack of enterprise on the part of the Chinese, we meet with this invariable reply, "Because the Chinese do not trust one another."

Her officials and her government are corrupt, dishonest and selfish and do not care about the welfare of the people. Have we not been surfeited with the fine pronouncements of our high officials in inauguration speeches telling of the great constructive programs they were going to carry out for the benefit of the country and people, only to become dismally disappointed at the old haphazard and selfish way they carried on affairs after being installed? Why? They know the theory well enough, but they lack the feeling, the dynamic to put it into practice.

On the other hand, the self-denying deeds of the missionaries from the West form a very great contrast to the doings of our officials. The establishment of educational institutions for the enlightenment of the uncultured, hospitals for the amelioration of the suffering, and asylums and orphanages to care for the poor and uncared for in places wherever missions are stationed is a standing witness of the spirit of service which characterizes these humble followers of Christ. It is not to education alone that these missionaries owe their benevolent activities. It is to the impelling force of love that is strong enough to overcome the human and natural tendency of individual interest and love of ease. Herein lies the difference between mere intellectual attainment and Christian ideals. If China and the Far East are to be saved; and if the many social problems which are now confronting our peoples are to be solved satisfactorily, they can not be solved by mere education but by the inculcation of high moral principles in our individuals as well as our social systems.

Let us go a step further. Since the nations of the world have come into closer contact with one another, international problems have become more complicated as the result of economic and political rivalries which arise from such contact. International self-preservation has not yet gone beyond the stage of the old savage practice of the Darwinian survival of the fittest, by which the stronger prevail and the weaker go to the wall, and whereon might still takes the place of right. In spite of the obvious disastrous effects of War, the scheme for regulating international disputes is still merely academic discussion of a plausible theory.

Whether the terrible experiences of the recent Great War will bring the nations to their saner senses, and help them to settle disputes by less terrible means, it is difficult to say, but I am sure that unless the Christian spirit of conciliation and

justice is brought to bear upon international questions, no amount of discussions, treaties or conventions will prevent future conflagrations. In our own time we have witnessed some very important conventions, such as the Hague Arbitration, and recently the League of Nations and the Washington Conference. The Hague Arbitration was initiated by the Czar of Russia, and the League of Nations by Woodrow Wilson. Both have proved to be distinct failures. It remains yet to be seen how the present Washington Conference will fare in the carrying out of its program. The trouble with past and present world politics is not lack of great statesmen—statesmen of great intellect—but lack of statesmen of great heart, who can not only see but feel beyond their own immediate interests, the welfare of others which are inextricably involved in their own, and who are willing to sacrifice empty pride and prestige for the sake of justice and the common good.

It is noteworthy to observe that during the recent War when racial hatred and vengeance were at their height and when international machineries, social, economic and political, were practically paralyzed, the Y. M. C. A. and the Red Cross which are Christian institutions were able to invite co-operation from all parties and thus perform an unusually useful function in their ministry to mankind. If this is possible, can it not be safely said that other institutions, whether commercial, educational or political, may do just as successfully provided they are inspired by an ideal broader and higher than their own national interests—the ideal of a universal brotherhood?

It is a recognized fact that the situation in the Far East is not very reassuring, and it is pointed out that if the nations fail to adjust matters, a disastrous war far greater and more disastrous than the European war will sooner or later come. This war will involve the whole world in destruction, for it will involve not only Asia, but the world: for all the important military nations of the world—England, America, France, Russia, Germany, Japan and China are vitally concerned therein.

The future of Asia for "better or for worse" will depend upon the relationship between China and Japan and the solution of this question lies in the hands of the Christian students of both countries who above all others are by virtue of their common principles, pre-eminently fitted to promote adjustment of these conflicting interests.

Under the circumstances in which society, and even interuational relationship at present find themselves, every man is a debtor to another, and no man is more so than he who enjoys higher privileges, by virtue of his superior intellectual and moral training. For, with privilege comes corresponding responsibility—for of him to whom much is given, much will be required.

In what respect does the Christian student differ from those who are not Christian except in the spirit of service, which after all is the key to the solution of the many serious problems which are at present confronting the people of the Far East?

I have tried to point out in this article, by citing the real world situation and the causes thereof, not only the need of a Christian directi ng hand and inspiration, but also the exceptional opportunities for real reconstruction work that are presenting themselves to men of knowledge and high ideals. I need not overemphasize the fact that the duty for the undertaking of such a task devolves upon the shoulder of the Christian student to whom is entrusted the stewardship of ministry by Him of whom he is a professed follower.

Not all Christian students can and will become great statesmen or political leaders. It is not necessary. In whatever vocation they may be engaged, or in what station they may be placed, however humble it may be, they can discharge their Christian duty to their fellowmen if the idea of service is kept constantly before them. It is by each putting his shoulder to the wheel that a movement, however great, can be initiated; and the Christian student can do much in bringing about a better state of affairs either by direct effort or indirect influence through the avenues of the various vocations with which they are to be connected.

Training Teachers for Chinese Deaf Children

A. T. MILLS.

EVERY now and again there comes to us a query as to the method used for teaching the deaf, the training of Chinese teachers, or lip-reading for a recently deafened person.

We will not speak of the method now further than to say that we teach speech and lip-reading, reading and writing of the Chinese character and that the language used is the East

Shantung Mandarin ; but, in regard to training teachers, we are glad to announce that the completion of our new buildings enables us to offer a normal course of training to teachers.

The choice of the teacher is of prime importance and we want the *best*, not some one who has failed in some line and "may do." Too much is at stake for such an experiment. One should have had at least a high school education and be fairly reliable in writing correct Chinese. Training in any line would be useful, especially in drawing and manual work.

The teacher in training lives in the school, eats with our teachers and pupils and takes, after the first few weeks, a share in the regular duties connected with the life in a home school.

The charge for a school year of training is $100.00 Mex. The school furnishes an iron bed with straw mattress. The other bedding, mosquito net, washbasin, towels, etc., must be furnished by the one in training.

Perhaps the most important qualifications to be considered are character and temperament. It requires infinite love and patience to be a successful teacher of the deaf. Even with a thorough understanding of the method and the best lessons that can be made, there is much left to the ingenuity and inspiration of the teacher, hence he, or she, must be fully alive to the needs and the aims sought.

The aims in teaching the deaf are threefold—first, to give the pupil such an understanding of written language that he can express in intelligent sentences his own ideas, follow written directions and ask questions to gain information. No matter what subject is taught it must be always with the idea of giving the pupil a command of the language in which the subject is couched so that he can talk about it,—ask and answer questions.

The second aim is to train the hands and brain so that he may be able to support himself and those dependent on him. A person with some mechanical ability, or who is willing to work with his hands as well as his head and direct the work of others would be more successful than one who is not interested in manual or vocational training.

The third aim, and perhaps the highest, is to give the pupil a saving knowledge of the Gospel. The teacher must *live* Christ in and out of the schoolroom. If one succeeds in the first and second aims the other will be comparatively easy, but always the language must be made to *live*. There is little

routine work to be done. You will see that the teacher must be alive and alert. "Parrot work" is of little use.

Another point in selecting a teacher is to note the looks of the mouth and the action of the lips. The enunciation should be clear, free of any marked peculiarly like lisping or stammering. If the mouth and teeth are in good condition the training we give in pure, mechanical phonetics will usually result in obtaining clear enunciation. You will understand that as we teach speech and lip-reading this is important.

I should add that the *sine qua non* is good health.

One should have at least a school year of training, more if possible. The course includes the study of Bell's Visible Speech—a system of pure phonetics—a knowledge of the Lyon Phonetic Manual, the methods of developing a new lesson and normal training—i.e., practise teaching under direction.

The Message of the Church in China

K. H. WOOD.

AS the time of the National Christian Conference draws near, the subject, "The Message of the Church," impresses itself upon my mind as of prime importance. Without underestimating the value of the other subjects to be studied at the Conference, it must be recognized that without the great central message of Christianity, the work of the Church in China will fall short of accomplishing its object. No other phase of Church work can ever take the place of the vital message which in itself sets forth the reason for the very existence of the Church.

Has the lapse of time or the change of conditions altered the truth and applicableness of the announcement to the world at the birth of Christ, "Unto you is born this day . . . . . a Saviour, which is Christ the Lord"? Can we to-day do better than heed the commission of the Saviour, "Go ye into all the world and preach the Gospel to every creature"?

There is to-day and ever has been an element, both in the Church and outside of it, which would direct the activities of Christians away from the Heaven-sent message, to the preaching of "another gospel," variously termed "Social," "Liberal" and "Modern." But Christ, the Founder of the Church, through the Apostle Paul plainly declares that "though we, or an angel from heaven, preach any other gospel unto you

than that which we have preached unto you, let him be accursed."

Some would change the work of the Gospel, which is "the power of God unto salvation," into a social reform movement, or the promulgation of a code of morals. We must not lose sight of the fact, however, that if the Church regards any of these secondary objects as of first importance in its work, the great paramount object of its existence, namely, the salvation of souls, will not be realized, and that those for whom the social or other work has been done, may still be lost in sin and doomed to perish.

The fallacy of the belief that a moral code, however good, can take the place of the Gospel of Jesus Christ, and enable man to overcome natural tendencies to evil, has been fully demonstrated by the present benighted condition of China's millions who have for centuries endeavored to follow a "moral code."

The message of the Church to-day should be the Gospel of "our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world." This message will not only lay the true foundation for social betterment in China, but will do that far greater work of delivering all who believe, from the evil which is in the world, and bestow upon them "power to become the sons of God." With this message faithfully heralded, the Church in China can confidently expect as great success as that which attended the preaching of Paul and other Apostles.

This message is as old as the world, and runs through the entire volume of God's Word to man, like a silken cord leading sinners to "the Lamb of God which taketh away the sin of the world." If taught in its entirety, "beginning at Moses and all the prophets," as Christ our example taught it, we also may expect to hear men exclaim, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scripture?"

Every ambassador for Christ should realize the mighty power contained in this message. Let us ever bear in mind the assurances given by the Author, of its complete success and triumph, and before the adjournment of this Conference pledge ourselves anew "before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom; (to) preach the Word; (to) do the work of an evangelist, (and) make full proof of thy (our) ministry."

Is the Christian Message Simple?

J. H. STANFIELD.

THIS is a question which has sometimes presented itself in the course of my work. I well remember overhearing one man talking to another about the message he had heard in our chapel; he said 'this gospel is very good but it's hard to understand!' I have known other instances of a similar kind, they seem to be not infrequent, and they seem also to be the measure of our failure to present the message of one whom the common people heard gladly. So often the presentation of the Gospel is obscure. I remember hearing a preacher at a large fair with a large audience and a magnificent opportunity start with a discussion of the doctrine of the Trinity. We have tracts for non-Christians which start, as that worthy preacher did, on abstract doctrines exceedingly difficult to understand. I cannot but feel that our presentation of Christianity has too often been theological, and it is for that reason, perhaps, that it has too often lacked the vital spark which reaches the hearts of men.

No essentially complicated message will win the world. Islam spread, partly at least if not mainly, because of the uncompromising simplicity of its message, and if the message of Christ is to win China it must surely find a simple and clear expression. The implications of the message will be as wide as the interests of men. In the past Christianity has often spread through the many-sided richness of its truth, some aspects appealing to one man and some to another, yet it is nevertheless true that the fundamental message which unites all aspects must be easily grasped, for mankind as a whole is too weary and heavy laden with the daily struggle for a living to find rest in any but a simple gospel.

The first question of any religion is 'what does it teach about God?' If there be gods many, then who and what are they? If there be one God, then what is his character? The character of a religion is really fixed by the answer to this first question. The answer of the religion of Jesus Christ is clear here. He made men to know God as the Father of all mankind, one to whom all things were possible, whose resources were infinite, and whose love stretched to the details of the lives of all His children. There was one who had seen with his eyes, who

had himself heard, who had with his hands handled, Him who was the Word of Life. He sums up after a long life of thought the message he had heard from Him in the simple sentence "God is love." God's very essence is love.

Whatever else the Christian Faith contains there will be nothing to supersede or contradict this simple truth of the Fatherhood and love of God. Jesus alone has brought this home and made it real for mankind. There are references to the thought of God as Father in the Psalms and Prophets, but they are fitful and too often limited. There are occasional statements of the same idea in the books of non-Christian religions but they always strike one as insecure, as guesses on which it would not be safe to rely. Apart from Jesus it is true to fact that men have not known the Father in any real sense. "Neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." Moreover, it is not likely that apart from Jesus this truth would remain among men as a living faith even though we now possess it. He makes it sure and He alone.

This thought of God must surely be central. All our other thought must be tested by it. Theories and expressions of the doctrines of Christianity which did not survive this test have had to be rejected. Theories of the Atonement, for example, have sometimes been expressed in language which seemed to base that doctrine on the wrath rather than on the love of God. I myself have heard the phrase 'the fury of the wrath of God,' and the attitude of God expressed in terms which we should condemn in a human father. These expressions have always been given up in time by the conscience of the Christian Church.

So too in regard to the conceptions of the days before Jesus came, when men learned of God only by diverse portions and in diverse manners, there was much which Jesus had to complete and change. The Old Testament was the book in which He lived, on which His soul fed, and from which He quoted at all the crises of His life. Its value for us will always be unquestioned and immeasurable. Yet to-day are we Christians and not Jews, and that Old Testament itself must be brought to the test of the teaching of Jesus. We do not doubt the courage and faith of Joshua, and that he believed himself commanded to raze cities, to slay men, women and children, to hough horses, and to reserve for special ignominy the kings he took captive and treat them

with special cruelty. But the Jehovah of whom he thought was not the God and Father of our Lord Jesus Christ; he knew God but very partially and imperfectly. The other day in a small service we were reading the one hundred and thirty-seventh Psalm and one almost shuddered to hear the words of bitter hate, "Happy shall he be, that taketh and dasheth thy little ones against the rock." How great was the need for one to come and teach us once for all that "it is not the will of your Father which is in heaven that one of these littles ones should perish."

This question is of supreme importance and very practical. Last summer in the long drought the Christians of this city and district decided to hold a day of fasting and prayer for rain. One of our most earnest Christians would not join; he said openly that he hoped and believed that God would make the drought worse than in the days of Elijah, to the confusion of unbelievers. This man is, as I say, most earnest and knows his Bible better than most of our people, indeed better than anyone I have met in my work here, yet he forfeited a good deal of his influence among outsiders who said he did not love men and wanted them to starve. This was all because he had failed to make the teaching of Jesus supreme in the Bible itself and had forgotton how He spoke of the Father who sent his rain on the just and unjust impartially.

If, then, we make this essential message of Jesus as to the Fatherhood of God the centre of our teaching, it will help to keep us clear in difficulties of interpretation, it will be easily grasped as a first step, and moreover it would seem in the Providence of God to be the line of approach by which the Chinese people are most likely to understand the Gospel. For all that is best in the life and thought of China seems to centre round the family, the highest virtues are those of the family, filial piety and the love of brothers. The message of Jesus comes as an extension of these Chinese ideas. God is the "Father from whom every family in heaven and on earth is named." Human duty as summed up by Jesus was first that we should love God with all our powers, and second that we should each love his neighbor as himself. Here, then, is the completion of the thought of filial piety and brotherly love. Since we all have one Father, we are all brethren, and just in so far as mankind comes really to understand and know God as Father, so far also will the brotherly love become a real thing.

So far as mankind really reaches the fulness of this simple conception so far will war, social injustice and every sin of man towards man cease from the earth.

Hence we have a conception of God and of human duty which is easily grasped, which is essentially the thought of Jesus, and which if grasped and held firmly will carry men a long way in the Christian life.

I am not suggesting that this is the whole of the Christian Faith. Other questions come and seek an answer; the Person of Jesus and His place in this revelation; the problem of sin and its conquest; the work of the Holy Spirit of God in the renovation of human life; salvation, redemption, regeneration, sanctification, and all the other ways and words which men used to express the new abounding experience which had come to them with Jesus; all these things will come to be understood gradually as faith becomes more mature. At the beginning, however, they are hard to grasp, and are often bound up with Jewish custom and thought which itself has to be explained and the mind of the beginner becomes confused and gets nothing clearly.

Therefore we might leave these things at the beginning. Even the position of our Lord we need not fear to leave till each for himself, by personal experience and his own knowledge of that wonderful life which we have in the gospels, shall reach the confession of Thomas, "My Lord and my God." If the inference is made personally it will have the more force, if it is a mere statement on the lips without the understanding of mind or heart it will have no value at all. Jesus Himself left men to find out who He was from His life and work and we need not fear to do the same.

Hence I would submit that if we could make our appeal to the mass of the outside people as simple as possible, basing it on God's Fatherly love for all and the brotherhood of men, if only we could make everyone who hears us certain that we stand for these two things, however we may develop and illustrate them (and the whole story of Jesus illustrates them), then all our teaching would be clarified and unified, and the Christian Faith would be more readily received and accepted by this people.

The Christian Message and the Study of Chinese Religions

EARL HERBERT CRESSY.

I.

HEAR the parable of the laboratory assistant. Coming into the chemical laboratory one day in the absence of professor and students, he picked out a bottle containing a powerful reagent and began to amuse himself by pouring it into one after another of the beakers containing various chemicals left by the class. The first few gave no reaction, others gave forth smoke and smells and finally there was an explosion that blew him through the window.

We missionaries have come to China bringing the Gospel, a most potent power for the transformation of the individual and society. If the heads into which we pour it were all empty, the result would be that all would be filled with the pure essence of the Word. Heads are not empty in China, however, and hence the final result is always a compound. The objective of mission work is not the process of pouring in but the result that is ultimately achieved. We can not say what the final result will be unless we know what is in the head to start with.

II.

The scene changes from chemistry to psychology. Here the great word is apperception. The student in the school or the listener in the congregation can not really grasp what is being said unless he is able to integrate it with his previous experience or knowledge. He understands the new in terms of the old. Things that are outside of his experience get by him. A homely illustration of this is the case of the small girl whose only experience with large bodies of water had been the bathtub and who on being confronted with a lake called it a big bath. Her notion of it lacked comprehensiveness, not because of any lack in the scene before her but because of the limitations of her previous experience.

What is the religious experience and knowledge of the listener in the chapel or the student in the school? Perhaps no one knows entirely, but there are many things that can and ought to be learned about it, because it is on the basis of his own experience and knowledge that he selects certain parts of

what he hears, and this again is not assimilated in its native purity but is colored by all that has gone before.

Is not this what Jesus had in mind in the often repeated statement, "Whosoever hath ears to hear, let him hear"? How can they hear, unless the message is presented in terms of their previous experience?

III.

Consideration such as the above had much to do with the establishment of a club for the study of local religions by the Hangchow Missionary Association. The occasion was a paper delivered by Rev. H. K. Wright of Shanghai, which led to a preliminary committee and later the organization of the club. During the first year the club met six times with an average attendance of twenty-one. The schedule for the second year calls for nine monthly meetings, and the attendance has thus far averaged twenty-five, which is over half of the average attendance of the missionary association itself. Papers are prepared by members and all participate in discussion. Several hundred dollars worth of books have been purchased by individual members. The club is particularly interested in looking up local religious conditions. It has thus far concerned itself only with the study of Buddhism, but plans to take up the other religions of China later.

IV.

It is desirable not only that missionaries make a study of Chinese religion but that Chinese Christians do also. Particularly is this true of students in college and seminary. There is some question whether formal study along this line should be placed in the middle school curriculum but at least Christianity should be presented with this in mind.

Buddhism will be the chief competitor of Christianity in China. While the educated classes generally have only contempt for the popular aspects of Buddhism, they have the greatest respect for Buddhist philosophy. We should bear in mind that the standard commentary on the classics was produced under strong Buddhist influences and that Buddhist thought is a large ingredient in Chinese philosophy.

Buddhism is showing signs of a renaissance. The following is taken from a Shanghai paper under date of November 27th, 1921.

"A new $7,000 building has been completed in Hankow for the Hankow Buddhist Association. At a recent general meeting,

members of the association adopted plans for the establishment of a Buddhist school in Hankow. The revival of Buddhism in Hankow had its beginning last year when a Chinese Buddhist from Hangchow was invited by local votaries to deliver special lectures on Buddhistic principles. As a result, many of the prominent merchants and officials here were converted to Buddhism."

This is by no means an isolated case. Christian pastors and laymen will have to deal, both for themselves and for others, with a subtile Buddhist philosophy which is admirable in many respects and makes a strong appeal. How can they do this adequately if they are ignorant of the elements of strength and weakness in Buddhism and the lacks in it which must be supplied from without?

For example, take Buddhist ethics. In the case of early Buddhism the ideal man was the Arhat, who devoted himself to spiritual culture. The ideal man of the Developed System of Northern Buddhism was the Bodhisattva who gave himself up to complete altruism, renouncing Buddhahood and Nirvana in order to bring salvation to all living things. The later development with its ideal of altruism had nothing but scorn for the Arhat, whom it branded as selfish. Thus in the development of Buddhism there has come to be a divorce between self-love and love for others. Both have tended to extremes and have become impracticable. The union of these two in the Christian command that "Thou shalt love thy neighbor as thyself" is absolutely fundamental for the ethical development of both individual and society. The Christian teaching will secure an added leverage from such contrasts.

V.

This point of view should have a place in the Christian message. The writer has many times had the experience of listening to preaching when it seemed to him as if between the preacher on the platform and the people in the pews a great gulf was fixed. The preacher was moving in a world of two thousand years ago, whereas his auditors very evidently belonged to the world of to-day.

How can the two be brought together? The listener must be taken where he is. What is said must appeal to his experience. It is not enough to present Christianity as it is understood in the West. It must be set forth with regard to the religious experience and knowledge of the hearers. To this

Photo by Robert Fitch

CHRISTIANITY MEANS FREEDOM FROM THIS

Rare Images in the Monastery of "Precious Completion," City Hill, Hangchow.

end it is of the utmost importance that this be carefully studied that the message may be directed to their needs.

A consideration of the history of the religious development of China will throw light upon the situation which confronts Christianity. The religion of China previous to the introduction of Buddhism was stark and cold and directed largely to practical earthly ends. Buddhism made an appeal to the emotional and ethical sides of man's religious nature and as Moore puts it, "From Buddhism the Chinese first learned the religion of the inner man."

To-day China is confronted with the new problems of nationality, and the reorganization of society. Buddhism has no answer to these new questions except to turn its back and withdraw from the world. The religious development of China up to the present is inadequate for their solution. It is from Christianity that China must learn the Gospel of the kingdom of God, a society made up of men who are learning to live together as brethren.

In the Christian message the strongest possible emphasis should be placed upon the distinctive contributions of Christianity, and certain things such as filial piety, for example, need less attention in a country like China. The study of Chinese religions will be of great value to the missionary in that it will enable him to bring out in bold relief those elements that are peculiar to Christianity and of which China has greatest need at the present.

What the Chinese are Thinking About Christianity

Some Modern Discussions of Bible Themes

GEORGE CH'IEN HSÜ

(1) WHAT does real Christianity mean? This is the topic for to-day. Jesus came and by His teaching changed the Jewish religion and established Christianity by means of His death upon the cross. Nevertheless, much of the old Jewish faith and tradition have crept in, and is incorporated into Christianity even until now. Can we therefore confidently assert that we have Christianity in its original purity?

Jesus established His religion, but authorized His disciples to herald His Gospel and build up the Church. But to-day, as

Rare Images in the Monastery of "Precious Completion," City Hill, Hangchow.

in Paul's day, some declare: I am of Paul, I am of Peter, I am of John, until the truth of the matter is more or less obscured. Is it the teaching of Paul, of Peter, or of John, or is it the teaching of Jesus which we are to believe?

(2) Can we believe that the Bible is a revelation from God? Is it not a fact that the two books—the Old Testament and the New, are not of equal importance, or authority? When the New Testament appeared, was not the Old Testament displaced? Then again, can we assert that the books selected to make up the Old Testament are the most essential? The New Testament came into existence through the teachings and life of Jesus Christ. It also contains Epistles, Acts and Revelation, written by some of Christ's disciples and followers. Is it not true that the doctrines taught in some of them, in relation to the New Testament, are rather obscure? For instance, Jesus Himself proclaimed the Gospel of the Kingdom of God; can it be affirmed that all the books in the New Testament contain this message? The four Gospels were compiled by disciples and followers of Christ about twenty or thirty years after His death. Now consider that at that time there were no shorthand reporters, no phonographs to accurately record His sayings. These were handed down orally at first and transmitted from memory. That mistakes crept in was unavoidable, and for this reason too, certain statements or narratives found in the four Gospels differ somewhat. This is self-evident, because man's word and language have limitations, but not so the truth itself. Therefore, in attempting to record the infinite Gospel through the medium of finite language, we can arrive only at the approximate truth, even when such language concerns the sayings of Jesus Himself. When we consider the brief period of Jesus' ministry, and the short narratives which embody His teachings, can we be assured that we have the truth as He gave it, and can we hold this truth even unto the end?

(3) The Christian religion recognizes but one true God. But other religions, such as the Jewish and Mohammedan religions, also recognize one God. Then where is the difference? Then again, is Creation as recorded in Genesis credible? The Jewish religion contains the statement that the world came into being by an act of creation (God said: "Let there be," and there was), but some scientists believe that the world has come to be through Evolution. Hence discussions have arisen, and we have the treatise by H. Bergson, on "Creative Evolution."

In ancient times, the Chinese had their explanation of creation, but they failed to promulgate the idea. It would undoubtedly tend to lucidity if we adopted Chinese terms to express Jesus' meaning. It is to be regretted that Jesus did not discuss the meaning of Creation in its fullness. His reference to man's creation was undoubtedly taken from Genesis. In regard to God, as the Creator, can we accept the idea Jesus gave? Again, the Seventh Day as a day of rest has come to us from the Jews. But we know that Nature is never at rest, never ceases her labours. Should an actual cessation take place, this world of ours would go to destruction. Now the various Christian Sects, with the exception of the Seventh Day Adventists, keep the Lord's Day which is the same thing, one day in seven, although the name differs. But most people do not realize that Christ abolished the restriction upon the Sabbath when He raised the question: "Is it lawful to save a man on the Sabbath Day?" If this is the case, can we affirm that the strict Sabbatarian is to-day following Jesus' example in the matter of the Sabbath?

(4) The Christian religion not only teaches that God is one, it also teaches that Jesus is the Son of God, and that after Christ's Ascension the Holy Spirit came. These names of the Deity cause confusion, and the coining of the term "Trinity" does not clarify the meaning. How then, can we account for the Three Persons in the Godhead? Although the terms in themselves are confusing, nevertheless we cannot explain the existence of these Three Persons without adopting the term "Trinity." Belief in God, according to the Christian religion, includes belief in Jesus also, and unless we so believe, we cannot be called Christians. The Christian religion teaches us to worship God, and at the same time to honour the Son, as we honour God the Father, because the two are inseparable. Is then Jesus verily God? If Jesus is God, what then is the meaning of the Virgin birth, whereby Jesus was born of a woman? And why is it so plainly stated in John's Gospel that the "Word became flesh and dwelt among us?" From the above we get the conception that Jesus was more than man. But some claim that Jesus was a perfect man. By this, do they mean perfect in the sense the Chinese sages termed a man perfect?

(5) The primary principle in the Christian religion is the doctrine of the Cross. The Church lays stress on Salvation and

Redemption through sacrifice. This idea was held by Abraham and Moses, when an animal, a bullock or a lamb was sacrificed for sins, and to propitiate God. This practice was in vogue until Christ came and offered Himself as sacrifice for the sins of the world, when all sacrifices virtually ceased. Some people argue that Jesus, in giving His life for the salvation of man, did a most benevolent act of love. But He did it at a time when it was customary to redeem life with life, a time not far removed from savagery. In that case, was God Himself of this "savage" nature? And can the displeasure of God be appeased or diminished by the odour of incense and the smell of blood? Is it to be thought for a moment that Jesus was benevolent but God vindictive? We are told in Genesis, that because Adam and Eve sinned, all their descendants are sinful. Does it then follow that sinners redeemed by Christ are no more sinners?

Some people question the teaching of Jesus—"Love your enemies," and say it is not resistible, as shown by His death on the cross, but they do not realize that in His teachings He has clearly shown by the statement "Love thy neighbour as thyself," that He did not forbid the loving of oneself. The fact is that He loved the human race so much that He was willing to sacrifice Himself for their salvation. The question has been asked: Was it a sin to crucify Jesus? Some claim that if Jesus died to fulfil God's will, then it was not a sin for those who crucified Him. On the other hand, it is a crime for a man to kill his fellow man. Accordingly, if a man did not defend himself when attacked by another, would he not be doing a sin himself, and at the same time allowing another to commit a crime? The man who acts thus has committed a twofold sin. Now it is asked: How can Jesus save the human race when He Himself has brought upon Himself this double sin, i.e.,—of non-resistance, and of permitting men to do an evil deed? The fundamental principle of Salvation is Sacrifice. How can we satisfactorily explain this? Many people take it to mean the renunciation of "Self" similar to Buddha's "Self-Sacrifice" or Confucius' "None-of-Self." Then again, our lives are not our own. They are not really in our power to give up. Even if we should affirm that we will not give up our lives, we cannot say that we can keep them for ever. Then why should we hesitate? Yet again, if our lives are given by God, they belong to Him. Who can then give his life for the life of another? Thus we see how necessary it is

to define the term sacrifice, as it is such an important principle in Salvation.

(6) Now in regard to miracles. These are certainly recorded in the four Gospels. Nevertheless, many people misinterpret them. This is due to the fact that they fail to recognize that the value of miracles is in practice, and not in preaching. Would it not be a mistake if these were merely intended for preaching? Some scientists stoutly maintain that miracles are unnatural, immaterial and improbable, hence incredible. Tolstoy in his "Spirit of Christianity" does not even discuss them, but does that prove that the record of miracles in the Gospels is a defect in them? By no means. Now the greatest of all miracles is the Resurrection. The Jews, however, stated that the disciples of Jesus came and stole his body, and then began to herald the story of Resurrection. I would ask, Is the story therefore incredible? Certainly not. We Chinese, even have a vague idea of a resurrection and ascension. A person thus risen remains an earthly person, how does he then become Deity and have eternal life, as believed by some Chinese? And after all, how are we to account for Christ's Resurrection and Ascension?

(7) The Truth and Falsehood of a statement is only ascertained after a proper test. Now Christianity began with the temptation of Christ. But, does the greatest test of the power of Christ lie in the fact that He saves the individual but not the people? No. It would be ridiculous to affirm that the people have been saved, if the nation, as a whole, is left unsaved. The greatest test of Christ's ability lies in His power to save the nations. It is much to be regretted that the Church to-day does not grasp this truth, and is drawing a distinct, definite line between politics and religion, failing to see that the saving of the nations is a political as well as a religious problem. A nation stands for manhood, for life itself. Manhood would be imperfect and defective if the people did not try to save the whole nation. Repentance is a Christian principle. If a person is aware of his own sins, but is not conscious of the nation's sins, how can he, on repentance of his own sins, feel that he is free from them, when he is surrounded by an atmosphere that is sinful? The disciples of Christ really believed that Christ had come to save the nation, hence they styled Him the "King of the Jews," but they did not then know that Jesus was to be the world Saviour, the Saviour not only of one nation, but of all nations.

The Church to-day has practically the same idea as the disciples. The Church leaders seem to struggle only for the existence of the Church, for many of them are in the clutches of their respective governments, and consequently working under the principles of their governments which are quite against Jesus' teachings. When we consider the recent European War, can we affirm that the civilization of Europe represents the real principles of Christianity? By no means!

(8) Christianity and Revolution; Christianity and Socialism; Christianity and Anarchism; and Christianity and Bolshevism;—these are the greatest problems of to-day. I affirm that Christianity itself is a revolution with Christ as the Leader. But the Church leaders dare not speak of revolution. This is because they do not know that Christianity is a product of revolution. It is a revolt from an old belief to that of a new belief. The Church leaders fail to see that Christianity is specifically a revolution. Some people hold to the theory of evolution in refuting revolution, but without the latter, there would be no evolution. It can be seen, then, that revolution is based on creation, because creation is both constructive and destructive, and when we think of it, so is revolution. If revolution were only destructive, and not also constructive, it could not, with propriety, be termed revolution, it would only mean reform in politics. We are forced to reject any revolutionary movement which is false in theory, but considering the principles of Christianity as taught by its Founder, dare we reject a revolutionary movement that is true in theory? One of the leading principles of Christ is unselfishness. He was opposed to private ownership: so much so that He taught that, in order to enter the Kingdom of Heaven, the seeker must sell all that he had. From this viewpoint, it is safe to assert that Christianity also includes Socialism, Anarchism, Bolshevism. By this we mean that each of these "isms" has some good and acceptable Christian principles, though they also have features which are not in accord with Christianity. And because they lack these, people are afraid of them, not realizing that they owe their origin to Christianity. Now if the Church cannot solve these problems, in what, then, does the value of Christianity consist?

(9) Church Unity. This, to-day, is a new Christian instinct, a new conception, but how to make it practical is the question confronting Christians in China. My answer

would be, let there be one "Church of Christ" in China, or let there be one Union Church of Christ in China, but let each church in the union have local self-government. But neither of these two methods would make for real Church Unity. This is because the so-called "Church of Christ" in China is a new organization, and consequently will not be able to absorb all the church organizations which already have a long history behind them. A large Union Church organization would exist in outward form only, and could exist only as long as there were sufficient good-will to maintain it. But, if all the churches of all denominations would obey the teachings of Christ, and simply call themselves "The Church," without any prefix or suffix derived from denominational sources then we could expect that Church Unity would gradually be the logical result.

(10) Is it advisable to retain any of the present church forms in the New Religion, in the Church to be? The Christian Church has several forms or ordinances such as Baptism, Sacrament, Prayer and Confirmation. There is no perfect agreement concerning these among the churches to-day, and to many seekers after God they are real hindrances, obstacles to faith. Tolstoy and his school discarded all formalities. Some new churches are discussing their abolition. Although the spiritual phase is the most important, and not the outward form, yet it would not be advisable to do away altogether with church forms or ordinances. It would, however, in this the Twentieth Century, be advisable to adopt some uniform church ordinances, suitable for all, to be observed by all. This is on the supposition that many people prefer to have some established form of church service. To me, it seems that this would be the better way.

On the Best Method for Constituting a National Committee

G. G. WARREN.

IT may be difficult to say definitely about any particular piece of work (except the Survey Volume, a very considerable exception) or about any special form of progress which has marked the history of the Church in China since 1913, "This is due to the China Continuation Committee." But it would be still more difficult to prove that any form of progress or any marked piece of work which has characterized the Church in general during that period has owed nothing to the C.C.C. Only those who have closely followed the minutes of both the general and the executive committees and who have read all the reports of the sub-committees can rightly gauge the great value to the work of the whole Church which the work of the committee has been. Any successor to it will do well indeed if it maintains the high level of the first committee of the whole Christian movement in China which has actually met annually and attempted to grapple with the work which it was appointed to manage.

It is not only in what it has done that the C.C.C. has been a success; it has been a model for the future in what it has deliberately left undone. Whatever lip service may be paid to the idea of One Church for China (a lip service which the present writer never offers) there is no denying the fact that the various churches which are working in China are most jealous about any interference from without in matters bearing on theology and Church government—i.e., the very matters which divide the Christians in China as well as in other lands into different denominations. No charge of interference in these matters has been even hinted at in discussions on the doings of the C.C.C. It has been merely what it was appointed to be: a committee of research and advice. It has neither had the power to legislate nor any hankering after such power. Its advice has been given on all sorts of matters, always with the knowledge that the only thing which could commend the advice has been its intrinsic value. The committee has known that it has had no ground of grievance against any missionary or Chinese minister, against any church or group of churches if at any time its advice has been amended or even altogether rejected.

It is most certain that any successor must be equally in the way when it is wanted and out of the way when not wanted, equally unobtrusive, equally self-forgetful if it is to succeed. There is happily no reason at all why a second committee should not be equally successful as the first. There is equal opportunity, personally, I do not hesitate to say equal necessity, for a second committee.

I have to confess to some trepidation on one matter. There seems to be a widespread idea that it would be better if the coming national committee were elected rather than (as undoubtedly the C.C.C. has been) selected. The C.C.C. is supposed to have suffered from irresponsibility. It is no use attempting to rebut the statement that the only body to whom the C.C.C. has owed responsibility was the Mott Conference which, having elected the committee, went out of existence just a few minutes before the committee met to constitute itself. But the idea that the committee has acted, as it is usual to think irresponsible bodies act, has not as far as I know, been substantiated with actual instances pointing out what the C.C.C. has done which it would not have been likely to do had it been "responsible" to some body or other in actual existence. The methods of avoiding the alleged difficulty are, with the difficulty itself, equally dependent on theory and not on practice. A little clear thinking seems necessary.

Let us try to run over the actualities of any conceivable committee, starting in with the provisos already stated that the committee must be one for advice and research only, must refrain from touching matters connected with theology and Church government and that it can have no power to legislate. Whether the members of such a committee be few or many, whether they be Chinese or missionary, their value on the committee is solely to be estimated in their ability to give advice, or guide research. Sound and deep theology is a most valuable acquisition to the missionary or Chinese minister who happens to possess it and to the Church to which he belongs. But if the theologian happens to be a man of only one talent, the National Committee will be better without him than with him. It might be an excellent thing in the training of a young missionary or of a Chinese minister just out from the seminary to have a place amongst the members of the committee. Happily, there are few, if any, young men who wish to offer their advice to the Chinese churches on such matters as those on which the committee is

consulted. But the exaggeration of the illustration may be of use to emphasize the thing which the members of the committee are expected to possess.

Advice is needed on matters of evangelistic method; on the interrelation of various forms of Christian work; on matters of comity between church and church; on all kinds of special development. The committee is a regular clearing house of general information on the Christian movement in China; the best means of communication between China and world-wide missionary organizations; and is the only organization which can undertake research into matters of common interest to all the churches in China. (Happily, educational and medical organizations have swarmed off from the general committee, and now undertake matters concerning these two respective spheres; but even so, the National Committee would be the organization for advice and consultation on matters between either of these branches and other branches of Christian work.)

Each member of such a committee is, as it were, a polygonal body with many facets. Let me explain what I mean by a personal illustration: I had the honor of being selected as one of the original members of the C.C.C. (then consisting of forty missionary and twenty Chinese members). I was then engaged in evangelistic and administrative work; my province was Hunan; my denomination, Wesleyan Methodist; my homeland, England. Whatever may have been the lack on the committee due to any shortcomings of myself or any other members, it is very evident that each of these characteristics needed representation on the committee. A committee, I will not say without a single representative, but with inadequate representation of the position of affairs in evangelistic matters; or in administrative matters affecting a group of stations; or of the situation at any given moment in Hunan; or of the general trend of thought amongst English missionaries, or amongst Wesleyan Methodists, would be seriously hampered in some parts of the work which it is expected to do. At the close of three years' service, I was very rightly retired. No particular missionary was selected to take my place. Some dozen or so members retired (the members of the executive committee and the chairman of sub-committees not on the executive were as far as possible retained, though in their case, also, there was considerable circulation) and their places were filled with an equal number of missionaries and Chinese respectively. The "facets" of the new members bore

a pretty strict proportion to the "facets" of the retiring men. But the representation on the committee was all the more valuable for the fact that my Hunan "facet" was taken on by one of the new Chinese representatives; my Wesleyan Methodist and English "facets" by a missionary whose province was Kwangtung. It would not be often that any one of the new members exactly corresponded point by point with any particular retiring member. A circulation maintaining a general balance such as was obtained by the C.C.C. can only be obtained by selection by a small committee. There is a personal factor, which in certain cases is of cardinal importance, which can only be taken into account by a small committee. There are men who are simply impossible as members of a committee—but no one will get up in a committee of fifty or sixty members and say so. If they happened to be Englishmen and said such a thing they might find out something about the English law of libel.

It is worth noting that the least important of all the "facets" which I have mentioned is the denominational one. That is the one which by common consent is ruled as outside the scope of the committee's special work. Yet in the only scheme which has been suggested as a possible alternative to the plan of selection, the basis of election is frankly denominational. There is little difficulty in saying to any of the larger denominations "Your quota is 'x' Chinese and 'y' missionaries," but it is impossible to direct, or even request any group of churches to elect their member from province 'A' but not from province 'B,' or to elect a medical man but not an evangelistic, or the reverse. It is difficult to imagine that an elected committee could be a well-balanced one.

No denomination has either a monopoly of the leading men in any branch of work, nor are any of the large denominations destitute of prominent men in any branch of work. But it may be doubted whether the annual meeting of a large number of Chinese and missionary workers is as likely to confine its choice to men of outstanding ability as is such a small committee as did the selecting of the C.C.C. What annual meeting is there which has not heard such words as these: "So-and-so is always being sent here, there and everywhere; it's about time we gave somebody else a chance"? I very sincerely hope many a "somebody else" is getting a chance of going to the Conference. But on a committee to advise, the other churches want Mr. So-and-so and not Mr. Somebody-else.

As a matter of fact, there are very few churches so organized that there is some authoritative body to do the selecting for all the branches of the Church. Are there any besides the Anglicans and the Lutherans? And even in those churches the election could only be made by an elected few; there are no means of polling the individual churches and missionaries. Amongst the Methodists not only is there no group of men with authority to speak for the whole, even the Wesleyan Methodist branch of Methodism has no formal bond of union between the three "districts" in which its work is grouped other than the London Mission House and the British Conference. There is no committee nor "chairman" who can act for all three districts.

One thing, of considerable practical bearing, has not yet been mentioned. The one reason for making the basis of election a denominational one is the fact that the only source of the funds which are needed for the running of such a committee as is needed is the various denominations. The evangelists and teachers and doctors, the missionaries in Hupeh and Hunan, the English and Norwegian missionaries—none of these *groups* of men are in possession of those conduits of wealth known as "treasurers." The Anglicans and the Congregationalists, the Baptists and the Lutherans, the Methodists and the Presbyterians —all of these have treasurers, which means that all of them have some financial organization. It is said that the only way these treasuries can be tapped is by allowing those who supply the funds to do some of the electing. I venture to disbelieve the assertion. If we missionaries, as a whole, give a hearty approval to the style of selecting which has been used hitherto and say how well it has worked in the C.C.C., I cannot imagine the home boards writing out to say that the style of selecting must be changed. Of course, the approval of the Chinese Churches and of the missionaries as a whole must be obtained if the new committee is to succeed. Better have no committee at all than a committee which has not the confidence of those whom it should serve. But I see no reason why we should not as a whole give that confidence. I have here set down as well as I am able what there is to say on behalf of going on in the way which we have hitherto followed. I have not wilfully overlooked any arguments that tell against the present plan or for any other. There are very likely to be quite good arguments on the other side—but it has not been my good fortune to hear them, that is the only reason for my silence about them.

Christian Leadership

R. Y. LO

(Based on the Report of Commission IV of the National Christian Conference)

THE Chinese Church is suffering through inadequacy of leadership both in quantity and quality. The absence of adequate leadership not only sets the Church back but also deters young men and women of fine ability from joining the ranks. This statement does not imply discredit to existing leadership. Quite the contrary! It is due to them that the Church has grown so large and needs bigger men. Moreover, as the nation is undergoing an intellectual crisis and conditions are rapidly changing in favor of Christianity, it requires much more highly trained Christian leaders to cope with the situation. Briefly speaking, in this age of transition when the so-called "New Thought" movement is rapidly spreading and permeating Chinese society, it stands to reason that the Church cannot afford to be led by men less well equipped mentally than those to whom they minister.

What the Church needs most to-day and in great numbers is men and women of highest training, spiritual convictions, large vision, and ability to guide and adjust the relations between Christian people and society. They must also be men and women who know the strength and weakness of both the State and the Church, and men and women of such culture and character that they can take rank among the leaders of New China. It does not seem that we are getting the Chinese leadership we want, and must have. We are not likely to get it if we don't "use heart" on it. If we are thoroughly in earnest about desiring high class workers, and ready to treat them as such, the Church must pay the price for them.

In the first place, there must be an adequate program. One of the factors which influences men against Christian service is the smallness of the Church program. Many young men and women of fine education and ideals are in dead earnest to render service to China, but do not know just how to go about it. The Church has not made it evident that Christian service is one way of serving the country; indeed, the only way to save China from her present woes, which are many and varied.

These young men and women are discouraged because the Church has concerned itself too much with rites and creeds, sometimes to the neglect of the fundamental principles of life taught and lived by Christ Himself. They are disappointed because the Church has made little, if any, contribution toward remedying social, industrial and political evils. They want to see a united Christian Church undertake the task of saving societies as well as individuals, and of creating a new social order based upon the principle of Jesus. It is not too much to say that a gigantic task will challenge a spiritual and mental giant to risk everything and sacrifice all things in order to win for the world the best that God has to offer. It is high time the Church drew up an aggressive program of evangelism, education, literature, medicine, agricultural, industrial and social activities which could command the attention of the best men and women of our time.

Secondly, there must be adequate freedom. Another factor which has caused men and women to stay away or drop out of Christian service is the lack of adequate freedom. Some complain of being hampered and hindered by ecclesiastical restrictions and regulations, and others deplore the fact that politics are being played within the Church, which not infrequently crowds out men and women of talent who want to but cannot remain neutral. Still others take exception to the necessity of over-dependence on missionaries who have control of the purse, which habit of course tends to kill the initiative and sense of responsibility which true leaders ought to show. Many a young man is discouraged because older leaders regard themselves as the chosen few, compared with whom the young man or woman coming into service hardly merits confidence. So long as these conditions remain unaltered, the service of the Church is not likely to attract men and women of outstanding genius and character. When entering any form of Christian service they want the assurance that they will not be fettered by denominational traditions or incidental differences. It is high time discouraging influences that injure the growth of initiative were stopped and the individual leader encouraged to express initiative in his own program. The future Christian leader should also be free from domestic interruptions and the detail of routine work, so that he will have time to improve himself mentally and spiritually. Otherwise he cannot keep pace with those to whom he ministers.

Thirdly, there must be adequate support. It is true that the service of a Christian worker is never paid in money, nevertheless he must be freed from the anxieties of family care, children's education, old age, sickness, accidents, etc., if he is to devote himself to the work and be the constructive leader he ought to be. At present what a Christian worker receives from the Church, especially a preacher, is not sufficient. One such preacher complains that "thirteen dollars a month are not enough for a family of three; if it is not to be increased, he cannot live, and so must leave." Another reports that the preacher of a certain locality actually left his charge with a debt unpaid. It is also said that some employed workers of certain missions receive so little that they are driven to engage privately in other business. It is therefore a delicate but very grave problem whether or not the Church, while regarding the Christian ministry as the highest calling, should give its workers an adequate financial support (I prefer our Methodist word 'support' rather than 'pay,' because a real Christian leader's service can never be paid in terms of money) so that they shall be able to maintain a reasonable scale of living and respectable social intercourse. One student, when asked to enter the ministry, refused on the ground that he wished to go into business first to earn enough money for old age and rainy days before he volunteered to preach, so as to avoid the fate of some preachers with whom he was well acquainted. This same reason has caused many of our preachers' sons to shun Christian service. While the sense of divine call is recognized as the first essential to entering Christian work, yet it should be urged that we must not continue to shut out from Church work by inadequate financial support men and women of magnetism, power and integrity. While salaries have increased somewhat in the last two or three years they are still not in proportion to the increased cost of living. The Church will fail to secure the best young men and women unless it rewards them adequately so that they will have reasonably comfortable living, enough to meet social obligations, buy books, and assure them of a respectable support in old age.

Fourthly, there must be adequate fellowship on the part of missionaries. One more fact which will have a far-reaching effect on the future Chinese leadership is undoubtedly the attitude of the missionaries. It is true that Chinese leaders are feeling with a sense of honor and conscience that they must

sooner or later take up the work their missionary friends have so well begun and not stand by as mere lookers-on, yet it is equally true that they have not the slightest idea of contending for ecclesiastical rights and privileges simply for the sake of rights and privileges as such. It is therefore not surprising to see many a young man of spirit discouraged at the thoughtless and sarcastic remark that "the Chinese are willing enough to spend foreign money." Now, let us be frank. If Chinese leadership is to succeed, it must be upheld by missionaries with a sympathetic heart and sincere appreciation of the multifarious difficulties that are lying ahead. I have no doubt that it is the hope and prayer in the heart of every missionary, at least (I suppose this is so) to see established in China an indigenous Church, self-governing, self-supporting and self-perpetuating, independent yet closely related to the missions. But this can never be brought about unless Chinese leadership is pushed forward in matters of administration or promotion and is backed up by the missionaries themselves. It must be made evident in preaching and practice that Chinese leadership is the wish and prayer of the missionaries and the goal of the missions. Otherwise Chinese leadership will hesitate to come forward. One of the causes of failure to hold men who are developing qualifications of leadership has arisen partly from lack of support after they are put into responsible positions. Failures and breakdowns of leadership will be more remote if missionaries will stand by after the leadership has been handed over. The relationship between the Chinese and missionaries would thus be more cordial than ever before. The relation should be something like that between teacher and student. It is the teacher's duty to train the pupil, but it is also his duty to uphold and assist him after the pupil assumes the leadership for which he has been trained. More boosting and fellowship are what is needed.

The National Christian Conference and Modern Industry

From the Report of Commission II on "The Church and China's Economic and Industrial Problems"

INTRODUCTORY

WHILE matters of church organization will loom large at the National Christian Conference, there will also be certain great issues of intensely human appeal which will probably be remembered long after technical questions have been solved and forgotten. One of these will undoubtedly be the leading question which is to be raised by the Committee on Economic and Industrial Problems. What stand is the Church in China to take on the present unrestricted invasion of China's social life by the modern industrial system?

So important does Commission II consider this question that of the two sets of recommendations which it chooses from the complexity of issues embodied in its report, and asks to have brought before the whole conference for discussion, one consists of the principal recommendations of this sub-committee. (The other, it is of interest to know, concerns "the Christian Home, as the most important single factor in the making of the Christian adult of the next generation.")

That this choice is in line with the whole trend of the times, there is little question. Mr. T. Z. Koo spoke for his countrymen in the February RECORDER when he predicted that while fundamentally the Christian message is always the same, a special phase of it needs to be emphasized for China during her present crisis,—*The social application of Christian principles to China's conditions.* Moreover, if there is any one major note in those commission reports which have to do with the Church's task, it is on exactly this point: the need of expressing individual Christianity in social relationships.

The Committee made a thorough study of three of China's principal economic and industrial problems:—The Relation of the Church to Agriculture and Country Life; to Handicraft Industry and Town Life; and to the Modern Industrial System. Under the chairmanship of Mr. C. F. Remer, Professor of Economics at St. John's University, Shanghai, with whom

was associated as joint chairman, after her return from the Labor Conferences in Switzerland, Miss Zung Wei Tsung of the National Y. W. C. A. staff, the Committee corresponded with Chinese and Westerners in many sections of China who are most closely in touch with these problems. The presence of several Chinese employers on the local committee which finally passed upon the report gives it added weight.

We print herewith as much as space permits of the preamble to the whole report and of Section III, on Modern Industry, and italicize such of the recommendations as are to be brought before the Conference as a whole.

It is of interest to know that the industrial section of the report was drafted first in Chinese, so the extracts here printed from it are almost entirely a translation.

Preamble to the Report

We desire to affirm, at the outset, our conviction that "no outward adjustments can, of themselves, bring us near to the Kingdom of God" and that the coming of this Kingdom depends upon the conversion of the hearts and minds of men. But we affirm also, with equal conviction, that men whose hearts and minds are truly converted will, of necessity, seek such outward adjustments, because these adjustments are the visible manifestations of an inward change. We maintain that the Church of Christ is a social fact and that the Gospel carries a social message because there must be these visible manifestations of inward change. Since we hold these convictions, we believe that the Church must look with lively concern upon the material welfare of the Chinese people.

The Christian, in whatever land he may be, can picture no future state of society that will measure up to Christian standards, in which there is poverty of the sort he sees about him. The principle, therefore, upon which we base the whole of what we have to say, is our belief that the application of the Gospel to social problems means nothing less, in the long run, than the complete abolition of poverty. The definite proposals that we make must be judged with this principle in mind and in the light of the fact that poverty in China is more intense and more widespread than in almost any other great country. It is in the shadow of this poverty that we must struggle forward.

A famine forces us to examine our social and economic system to determine, if we may, the causes of such general suffering. As it is the gladly accepted duty of the Christian to relieve suffering, so it is equally his duty to do his full share toward the prevention of suffering. The Christian Church ought, we believe, to attack poverty in the same spirit of fellowship and of devotion to the welfare of the people that it has shown in its work for the relief of famine sufferers.

The causes of China's poverty are many. Some of these causes lie only indirectly in the sphere of the activity of the Christian Church. Such, for example, are civil war and the instability of government, the indifference and rapacity of officials, the lack of an adequate system of inland transportation and the absence of large undertakings for the control of rivers. The very numbers of the Chinese people are a factor of no small importance. The proposals that are made in this report are the result of the selection of certain causes for attack. We have selected the causes that most need attention, that can in our opinion be profitably attacked, or that are, by their nature, a direct challenge to the principles for which the Christian Church stands. We point out remedies with no thought that we may say the final word on debated subjects but in the hope that we may do something to arouse the Church and guide its efforts. We repeat that the goal of the Christian Church is the Kingdom of God and we believe that the steps which we propose are steps along the road toward that Kingdom.

Extracts from Section III of the Report on "The Relation of the Christian Church to the Modern Industrial System"

Industry—the making of commodities—is a necessity in every community, and is essentially a piece of social service, in which employers and employed co-operate to supply human needs.

China's Ancient System of Industry

Under the old system of industry in China, there are just a few in the shop,—master-worker, workers and apprentices, who have been recruited mainly from among relatives and acquaintances.

The profits of business are to a certain extent shared, and there is a close personal relationship between the master-worker and the other workers. There is no class feeling between them.

Although there are undoubted evils in this system, customs and conventions which are the growth of centuries have given a certain protection to both master and men, while the working of the Chinese family system militates against too extensive exploitation.

Modern Industry Comes to China

But now a new condition of things begins to make itself felt, especially in the large port cities, with the introduction of modern power-driven machinery and Western methods, bringing in their train the modern factory system.

Where this system has appeared we find large groups of workers under a few employers who own the implements and means of production. The complexity of this system leads to an ever-increasing separation between master and worker, so that eventually we get two distinct classes—capital and labor.

Moreover, because the old conditions of life are broken up, the old customs and conventions are losing their power and cease to be a safeguard. The old family system finds itself unable to stand against the new forces and the community is faced with the need of developing a whole new set of standards.

Experience of the West with the Modern Industrial System

Because this system developed first in the Western countries they have already faced a similar revolution in economic and industrial life.

Because of inexperience and wrong theories of life, many terrible mistakes were made in the West and serious evils developed which after more than twenty years of effort have not yet been remedied, and as a result of which these countries will be weakened for many years to come.

At the time when the modern factory system was beginning in the West the theory of life commonly accepted was that the greatest good of the whole is obtained by the individual seeking his own greatest interest. This theory carried to its extreme in business led to the exploitation of the worker and to bitter competition on every level of life.

By degrees the attitude of the workers changed from passive subjection to resentment. Then came the organization

of the worker in Trade Unions, and these groups which began in a desire for self-protection have often been lined up in such opposition to the employers as to result in a state of actual warfare between capital and labor.

Meanwhile, approaching the problem from different angles, backed by the mighty force of public opinion which they themselves often set in motion, economists and social workers strove to combat these growing evils. The teachings of Jesus were seen to be as applicable to society as a whole, as to the individual life. The theory of "natural liberty" is more and more being replaced by the theory that society must be organized for service, not profit—a theory which draws support from the gospels and modern social science alike.

Concrete changes for good have been made. . . . Not only have the different nations dealt with the problem of modern industry, but it has also been recognized as an international problem which all civilized nations must face together, and at the International Labor Conference of the League of Nations held in Washington in 1919, Draft Conventions were drawn up attempting to regulate industrial conditions for all countries where the modern industrial system has been introduced. These Draft Conventions have been accepted by representatives of all nations except China, Persia and Siam. India and Japan were allowed certain special conditions to begin with, but agreed to come into line with the other countries in a given period of time.

Results of Introduction of Modern Industry in China

China has all the experience of the West to build on and with her eyes open she should be able to avoid many pitfalls and to profit by the good which is as inherent in this system as the bad,—such as an increase in the real wealth of the country, public and private, and a consequent raise in the standard of living, and because machinery has taken over the heaviest drudgery, the setting free of human energy for higher forms of service and of time for self-development.

But thus far the system has started with all of the traditional mistakes aggravated by the greater ignorance and poverty of the workers.

1. Wealth is becoming concentrated in a few hands and the masses are left as poor as before but with the added handicap of not owning their own tools.

2. A working day of 14 or 16 hours or even more, made worse by the necessity of long trips between home and factory, is the rule.

3. China's time-honoured family system breaks down when whole families are in the factory for day or night shifts, and the development of a better home life, which is one of the deepest concerns of the Christian Church, is made impossible.

4. Grave risks and accidents come with the use of high-powered machinery and of certain dangerous processes of manufacture.

5. The health of women is seriously impaired both by night work and by the economic necessity of working up to, and too soon after, childbirth.

6. The child labor problem, with its heavy toll on the minds and bodies of China's future citizens, is at its worst here; thousands of children from 6 years of age up are employed on both day and night shifts of from 12 to 16 hours.

The same arguments which had to be met in the West are advanced here by both parents and employers; "They are better off than at home." "There are no schools for them to go to anyway." "They must earn money." The fact that their tiny wage lowers the whole wage scale is lost sight of in the vicious circle.

7. Conflict between labor and capital has not yet developed in any very acute form, but there are many signs that labor is beginning to be restless and to seek organization. Unless the obvious mistakes are avoided it is likely to adopt some of the more reckless measures of the labor movements of the West but with infinitely more serious results due to ignorance.

The Church and the Modern Industrial Problem

The Christian Church has the salvation of the world as its goal, and should always be ready to right wrongs in the spirit of love and sacrifice.

What, then, should be the attitude of the Church in China towards industrial conditions? Shall it be content with Bible study, reading, preaching and talking, unaccompanied by action?

Apart from the farmers the majority of the people of China are laborers. The population of China is one-fourth that of the world. If we do not make any provision for

meeting this oncoming problem now, the resulting strife will be worse than anything in the West, and the whole world will be affected.

If, then, our churches are concerned in the salvation of the whole of life, should we not feel directly responsible for this greatest human problem of our time, and try to our utmost to do something constructive towards solving it?

Surely this desperately urgent problem constitutes a tremendous challenge to the Christian Church in China to help towards making possible the right spirit and atmosphere in industry, and setting a minimum standard for better conditions. Cannot the Church lead the whole nation in applying the fundamental social principles of Jesus to the problem of industry—"Human brotherhood" and "Justice to all"?

Recommendations

Believing that the Church cannot but accept this challenge, your committee offers the following recommendations:

1. That the Church hasten to equip itself with all possible knowledge on the development of modern industry in China and on the experience of the West upon which we should draw for meeting the situation here.

2. That the Church, recognizing the need for a labor standard for China, endorse the setting, as a goal, of the standard adopted at the First International Conference of the League of Nations dealing with

Hours of work.
Unemployment.
Employment of women before and after childbirth.
Night work for women and children.
Safeguarding the health of workers.
Child labor.*

3. *That in view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China, the following standard be adopted and promoted by the Church for application now:*

a. No employment of children under 12 full years of age.

b. One day's rest in seven.

c. The safeguarding of the health of workers, e.g., limitation of working hours, improvement of sanitary conditions, and installation of safety devices.

* In a footnote in the report these standards are given more in detail.

I. *Church and Industrial Problems.*

That, in view of the development in the near future of organized forms of industry on a large scale, employing large numbers of workers,

The Church by all means in its power bear witness to, and secure the recognition of, such fundamental Christian principles as :—

1. The inestimable value of every individual life ; involving the duty of safeguarding the individual from conditions and hours of labor directly injurious to life, and the recognition of the right of the individual to a certain amount of leisure and to opportunities for development and self-expression.

2. The dignity of all labor, whether skilled or unskilled, that ministers to the common good ; involving the right of every worker to a fair reward for labor performed.

3. The Brotherhood of Man ; involving the conception of co-operation in service, and such mutual relationships in industry as exclude the selfish exploitation of labor by employers and capitalists.

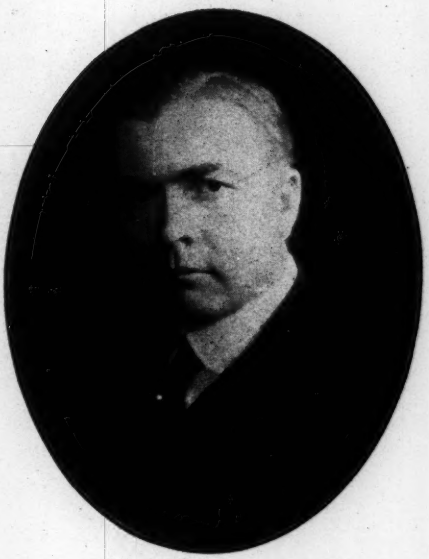
That the Church further emphasize the responsibility of every Christian to apply these principles to whatever relationships he or she may sustain as a producer, consumer, employee, employer or investor.

II. *That in the organization created to continue and carry out the work of the National Christian Conference provision be made for the establishment, as one of its main departments, of a Council on Economic and Industrial Problems with a permanent secretary. We recommend that this council study the problems considered in this report, collect and classify information upon them and engage in the spreading of such information as shall lead to definite measures for greater social welfare.*

III. *That the training of leaders of social work be given as strong consideration as is at present being given in the fields of medicine, education and evangelism, and to that end—*

1. *That schools of social science be developed in connection with existing universities.*

2. *That as fast as possible trained social workers be added to the staffs of the Christian institutions which are, or ought to be, dealing with the social problems of the people in China.*

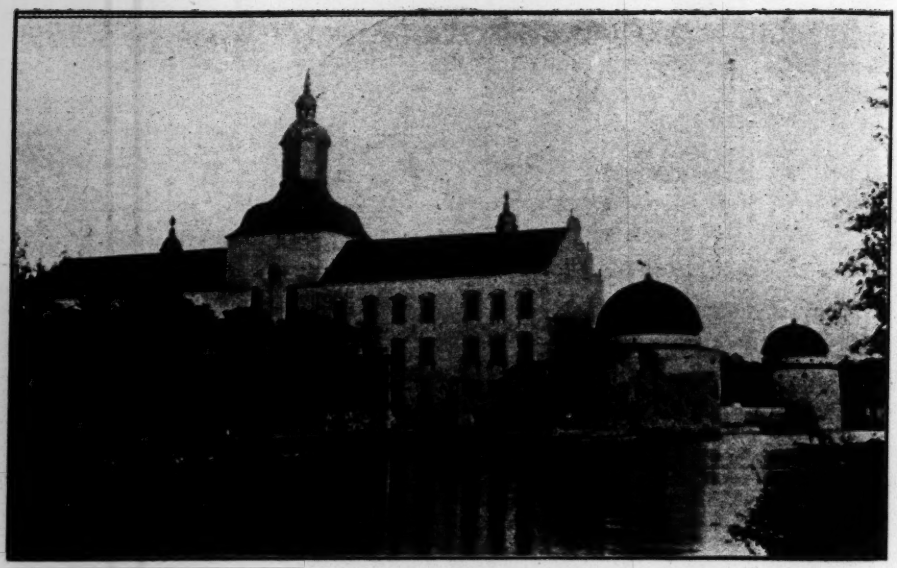


Dr. John R. Mott, Chairman of National Conference, 1913.

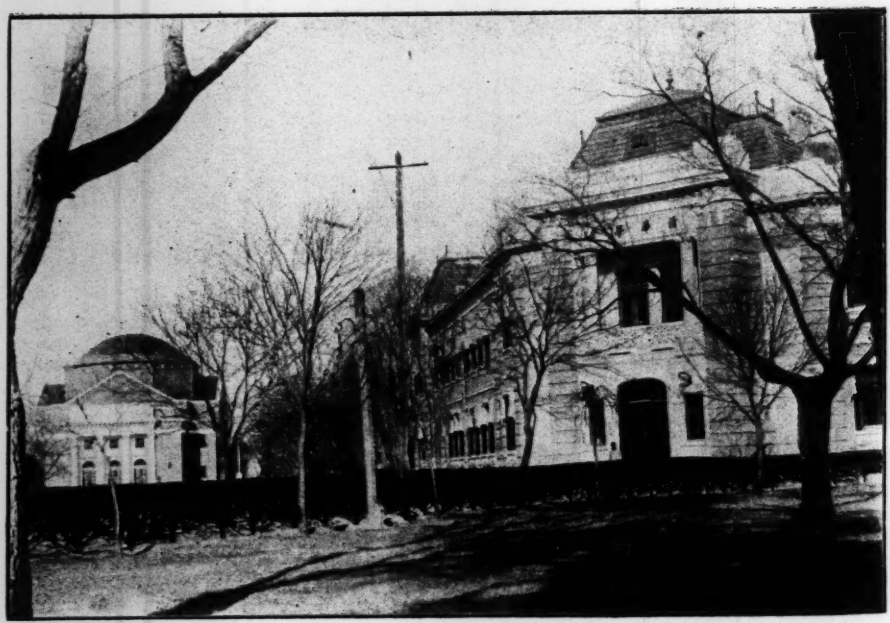
Rev. A. H. Smith, D.D.

Rev. J. Campbell Gibson, D.D.

Joint Chairmen, Centenary Conference, 1907.



WADSTENA CASTLE, SWEDEN, WHERE THE WORLD'S STUDENT CHRISTIAN FEDERATION WAS FORMED IN 1895.



TSINGHUA COLLEGE, PEKING, WHERE THE WORLD'S STUDENT CHRISTIAN FEDERATION MEETS IN 1922.

Youth and the New World Order.

ELLA MacNEIL

SINCE the days of Solomon and Confucius it has been the fashion to discount youth, and to look on its fine hopes and enthusiasms with a kindly but pitying smile. Most of us can remember some worldly wise senior telling us to wait a while, "When you know the world a little better you won't be so optimistic. Human nature is human nature, you can't change it."

And perhaps some of us are beginning to say it in our turn, all our experience of life having only brought us to a place where our faith in ideals and in people is wearing slightly thin, and where "Thy will be done" has begun to take on a slightly resigned tone.

The war changed a good many people's point of view about the value of youth. To be driven to depend for our defence on our boys, to find that older men were less able in mind and body to stand the strain of the trenches, to discover in these boys who were just lately children a steady endurance and a cheerful sacrifice that humbled their seniors—all these things made it necessary for honest people to recast their ideas.

Out of that experience has come a realization that perhaps it needs youth with its readier altruism and its cheerful disregard of convention, to get the world out of the quagmire of national and social selfishness in which we seem engulfed. It is interesting in the old Universities of Great Britain to find men and women from what might be called the privileged and conservative class, sitting so light to the established order of things, realizing that change and rebuilding are in the air, and ready to co-operate rather than to resist. The great student missionary conference at Glasgow in 1921 was a heartening experience to those who knew how strong the world currents are running these days. Of the 2,000 students present there were few among the men who had not done their share in the war, and there were few who had not been heartsick to see the new world order for which they had hoped being rebuilt on the old foundations by the same old group out of the same old materials. These men had earned the right to their opinions and their point of view, and their demand for truth and for hard facts, unsoftened by palliating excuses and soft phrases, was one of the

most hopeful things that has happened since the war. Men and women who will face facts even though they hurt; who will sacrifice quietly without heroics; who will own to mistakes without bitterness; who will throw themselves into a cause and be willing to be lost sight of; who can volunteer for what looks like a forlorn hope and believe it will win through—these are the people who can change the world: in them is the spirit of Jesus Christ, who was also a young man.

It is because of this new valuation of youth that one watches with interest the Conference of the World's Student Christian Federation to be held at Peking, April 4-9. Delegates, many of them undergraduates, are coming from some 26 countries; Chinese students are coming from all over the Republic. And for six days they will discuss together the theme, Christ in World Reconstruction. The student bodies represented by these delegates are literally the most influential groups in the different countries. They will do the teaching, write the histories, produce the literature, take a leading part in the economic adjustments, share in the governments, fill the pulpits, speak through the newspapers. Almost every student will eventually be in a position to influence other men's minds. It is of more than ordinary importance, therefore, that students should be thinking towards the new world order that must be built up if the world is to progress towards order and justice and peace.

The programme of the Conference has been planned with a view to meeting some of the trends of thought among Chinese students to-day. Jesus Christ and Philosophy, Science, and Culture—these three topics are obviously appropriate. There will be an open forum held daily, to discuss the following questions: International and Interracial Problems (led by Dr. J. R. Mott); Social and Industrial Reconstruction (led by Dr. H. Hodgkin); Presenting Christianity to Students To-day (led by Mr. David Yui); Christianizing School Life (led by Mr. D. R. Porter); The Student and the Church (led by Mr. William Paton). An hour daily will be given over to hearing messages from the National Student Movements, which will outline the factors in political, social and intellectual life which are vitally affecting students, and give some idea of the way in which the various movements are trying to meet the situation. There will also be a series of addresses on Christianity and some of the modern world movements, such as Democracy, The Industrial Conflict, etc.

The final meeting of the Conference will be a dedication meeting with an address on the price that must be paid in bringing about a truly Christian order.

But perhaps the chief value of the Conference will be not so much in the programme as in the quickening of imagination and sympathy which will result from the friendly contact between people of different races. An international mind can best be acquired through friendships.

This is the first World's Conference to meet in China; it is also the first conference of young people to meet since the war. Because of all it stands for, and because of all that may come from it, Christians everywhere are following it with prayer. Let us pray too that it may demonstrate without a doubt that "in Christ there is no East nor West."

The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

Women's Work at the National Conference

ONE of the new emphases at this National Christian Conference as compared with those of previous years is the special attention which is being given to the place of women and so-called women's work. The time will of course come when men and women will so truly be equally represented in church administration and activities that such special attention will no longer be needed; happily, that time will probably come far more quickly in China than in Western countries because there is less ecclesiastical tradition here to overcome, especially in the minds of the Chinese. For a while, however, it is a gain to make definite effort for the participation of women in these early years in the life of the developing Chinese Church, and therefore the registration of women for the Conference has been watched with the keenest interest, as well as the place to be given to their interests and points of view in the subject matter to be brought before the Conference. While their position is not nearly as strong as is desirable in either of these respects, there is nevertheless a consecutive thread of emphasis on women's interest running

through many of the commission reports, insofar as they have been available for study. It has seemed worth while to go through them and lift out, for advance presentation in these pages, certain passages bearing on this subject.

Commission I on the Present Status of Christianity in China, has this to say upon the subject of women's position in general:

"One problem requiring immediate attention is the status and work of women. The proportion of women in the Church and Christian service is far below what it is in the West and altogether disproportionate. This disproportion seems to indicate that Protestantism has not paid sufficient attention to the family. Educational and other opportunities offered to women are in like disproportion, though there is a movement on foot to correct this, which is much more apparent in connection with the Church than in the country at large. Between 1907 and 1919, for instance, while Christian schools for boys increased 142%, those for girls increased 211%. Co-education has also appeared. There is one Chinese woman preacher who has been in charge of a church and is now studying for the ministry, and an active group of Chinese women doctors. The Y.W.C.A. has a strong Chinese secretarial staff. Twenty-eight per cent of the teachers in Christian schools are women. In spite of their relative numerical weakness in the Church and their relative lack of opportunities, both in and out of the Church, Chinese women are rapidly becoming free, and are taking prominent positions in social and philanthropic movements in general, and in Christian work in particular. There is a growing feeling that they should have an equal place with men in all forms of Christian work."

A little illustrative material on this point is found in the report of Commission V, under the heading of "The relative position and influence of women in the administrative work of churches and missions":—

"In the churches in most cases where laymen have a vote in the affairs of the local congregation, women have the same privilege. In district organizations and courts there is much divergence. In some cases, women are eligible for membership and office on committees and councils on the same footing as men. This is generally true of the Baptist and Congregational groups, but there are exceptions. In the Presbyterian group, women have for the most part no membership in any church

court, and they have not always a vote as members of the congregation. In some quarters the question of appointing women elders is under discussion. Should women be appointed as elders, other privileges would rapidly follow. In the Methodist Episcopal Church women have a right to serve on Conference committees and are eligible for appointment as exhorters or local preachers. In the Anglican Church, the practice of the various dioceses differs. In some cases, women can serve on the vestry and also on the diocesan council. In the missions, the status of women has progressed rapidly. In many cases, men and women have entire equality in all mission organization. The Northern Presbyterian Mission recognizes such equality, and has under consideration the appointment of a woman secretary for its China Council. In many cases, there is a women's organization connected with a mission or district council, which has for women's work a status similar to that of a standing committee, making recommendations to the council on all matters affecting women's work. The Methodist Episcopal Mission, except for the fact that the same bishop presides over both men's and women's conferences, has a separate organization for men and women throughout."

The question of women's part in church activities is given practical consideration by Commission II in terms of the local church. We quote only one of several passages on this subject:

"The pastor should give close direction to the women's activities just as to all other kinds. He should encourage women to take a greater share in the Church's activities. They should more and more be trained for positions of leadership in church work. The work among women should not be carried on exclusively by deaconesses or Bible-women. The standard of training for this type of worker should be higher than now in vogue. Wherever possible, special courses of training should be provided for prospective pastors' wives that they can better assist the pastor in his pastoral ministrations."

As is noted elsewhere in this issue, one of the two sets of recommendations which Commission II chooses from the wealth of its material to bring before the Conference as a whole, bears on the supreme importance of the home in the Christianizing of the nation. The vital connection between the regular educational and evangelistic work of the Church and the home conditions of the young people whom the Church is trying to reach by these means is discussed as follows:

"In considering the work of the Church and in making plans to foster its growth, we always come back to the fundamental responsibility of the home. Where the home life is Christian in all its outlook and activities, it is not only a center of light to the community and an object lesson in the Better Way, but it is the strongest safeguard against the demoralizing amusements that beset the path of the young man of to-day. Where both parents are Christian, the rising generation can be trained from its earliest years in the habit of worship and service and will have less to unlearn when it begins to take on an active part in the life of the Church. When parents are Christian, the opposition which is now felt so strongly against the desire of many of our most promising young people to engage in Christian life work will be removed.

"Statistics show that but a small proportion of the homes of our church members are Christian and in a yet smaller proportion of these homes are family prayers a regular feature. Only 38% of our communicants are women and many of them are from non-Christian homes. This then points out to us the fundamental weakness of the Church in China.

"Greater emphasis should be laid, both in the Church and in school, on teaching the equal worth of men and women, boys and girls, and equal advantages as well for daughters as for sons. In boys' schools should be taught the dignity of womanhood and the importance of educated Christian wives. This has been well done in one of our large colleges by the formation of a Christian Home Society, where the young men meet with the wives of the faculty members to discuss the essentials of a Christian home. A wife plays so important a part in the life of her husband for good or ill that we would strongly stress the necessity of well-trained Christian wives for all pastors, evangelists and teachers in order that their home life may be the model for the community. But until the home of every Christian can have a Christian mother and every Christian man a Christian wife, we cannot rest satisfied.

"This is not an impossible task. It would mean of course a very much stronger emphasis on the work among women and girls. The statistics of our schools show but 31% of our primary school pupils to be girls and in the middle schools but 17% are girls. We have four times as many men evangelists as women. Numbers alone are not sufficient. A superior quality of the Chinese woman worker is of even greater importance. The

finest girls in high school and college should be encouraged to see the supreme value to China and to the Church of winning and training her women. The day of the semi-trained Bible-woman is on the wane.

"In addition to a large increase in the number of our girls' schools and workers among women, a better use could be made of the agencies we have. A closer co-ordination of our educational and evangelistic work would be of immense value. The day school pupils not only effectively influence many non-Christian homes, but if their religious instruction is given with the family in view, as well as the child, they at once become strong missionary agents. The day school teacher, if fired with true evangelistic zeal, could be a source of enlightenment to the women of the neighborhood in such matters as hygiene and child welfare.

"If the principals of middle schools had a thorough knowledge derived from experience of the needs of the evangelistic fields, both city and country, and of the homes from which the girls come and the conditions to which many would return, they could adapt their courses so that every girl would have the training needed to fit her to become a vital factor in the Christian life of her community as well as of her home. Every girl should be encouraged to put into practice during the holidays the principles she has learned in these courses. Use might be made of the program of such an organization as the Time Investment Club of the Y.W.C.A. At present, too many girls, on finishing school, if not employed by the missions as teachers or nurses, have neither the desire nor ability to take their part in the life of the Church. An evangelistic zeal in the school would be felt to the widest circumference of the field from which the pupils come. But with zeal must go knowledge of how to share with others the blessings which have come from a modern education.

"The evangelistic worker also should be in close touch with the boarding school and know the girls who will on leaving the school come into her field. She can find congenial work for them to do and give them much needed help in adjusting themselves to a new and perhaps lonely environment. The local church should value the contribution which these educated women can bring to its life, and should use them in existing forms of service and create new forms for them when necessary.

"The new wave of patriotism now sweeping over China shows itself among the young women in a desire to serve, and it is the obvious duty of the Church to provide a suitable channel through which that service can be rendered.

"If the undoubted potential ability of the Chinese woman in not enlisted in the service of the Church, it will be to the lasting shame and loss of the Church. As in the past woman's influence in the home has been the greatest drag on the wheel of progress, can we doubt that when she has been won to the vision of the Kingdom of Heaven she will mightily help toward the coming of the Kingdom in China?

The following recommendation, brought in by the committee on the Church and Social and Moral Welfare, is then proposed (this is the recommendation which is considered of sufficient importance to bring before the Conference as a whole) :—

"That we call the attention of all Christians, and of the ministry in particular, to the fact that the Christian Home is the most important single factor in the making of the Christian adult of the next generation, and recommend, therefore, that careful study be given to the Home, its Christianization, and how to make it a place in which better children can grow up. Some special contributory aids are: (1) Rapid increase in girls' schools, (2) training in motherhood, and (3) greater emphasis on work among women and children."

In considering the problem of the securing of leadership for the Chinese Christian Church, the home is again seen to be the strategic point of approach, and the committee on Stewardship of Life recommends:—

"That emphasis be placed upon the teaching and influence of the home in the matter of Christian service ; and that special efforts be made to enlist the interest and sympathy of the mothers, especially encouraging them to covet the honor of giving their sons and daughters to the service of the Church."

We close with a passage from the preamble to the report of Commission V. which is an indication of the spirit in which this whole question of the contribution women may make to the life of the Church is being approached, and which tends to create the atmosphere in which this becomes, not a "problem," but a gracious recognition of the oneness of the whole human family in Jesus Christ:

"We have seen a possibility of such a deep union between all who are bound together in one life in Christ that distinctions of race and sex and status will disappear, and a true fellowship be created . . . . This fellowship can be attained only as under the leading of the Holy Spirit we put into a secondary place questions of authority and the claiming of rights, and in a real sense make it our first purpose by love to serve one another."

Prayer Meeting Topics for April

Commission V. Co-ordination and Co-operation.

1. *The Gospel is for all.*

Scripture Readings.

Matt. 28 : 18-20 ; Matt. 6 : 9 ; Matt. 12 : 49-50 ; John 10 : 16.

Thanksgiving—That the message of the Gospel is to "all nations."

Penitence—That we have by narrowness of mind and arrogance of heart tended to restrict the Gospel to a Western mould.

Prayer—That we may be more like Him who came in lowliness to seek and save.

2. *Necessity of Gift of Holy Spirit.*

Scripture Readings.

Acts 2 : 1-4 ; 41-47 ; Acts 10 : 34-48.

Thanksgiving—For the promises of John 14 ; their fulfillment at Pentecost and through the centuries since and even to our own time.

Penitence—That we bear so little of the fruit of the Spirit. (Gal. 5 : 22-23.)

Prayer—That we be more concerned both as individuals and as churches to fulfill the conditions for the receiving of the Holy Spirit.

3. *Diversity of Gifts, but same Spirit.*

Scripture Readings.

Eph. 2 : 18-22 ; I Cor. 12.

Thanksgiving—For the full free boundless way in which the Holy Spirit expresses Himself.

Penitence—That we so often try to confine the activities of the Holy Spirit into one set channel.

Prayer—That our eyes may be opened, our understanding cleared, our perceptions quickened, that we may see and understand the movements of the Holy Spirit in this our time and generation.

4. *In Christ all are one.*

Scripture Readings.

I Cor. 1 : 10 ; Matt. 23 : 37 latter half ; John 17 ; I Cor. 13.

Thanksgiving—For the barriers that have been broken down.

Penitence—For the sins of pride and selfishness that mar the perfect unity of those who are in Christ.

Prayer—That we may live so close to our Master as to understand His thought. (John 17.)

Our Book Table

CHINA AND THE WORLD.

THE FOREIGN RELATIONS OF CHINA. *By* MINGCHIEN JOSHUA BAU, M.A., Ph.D. *The Fleming H. Revell Company, New York. G. $4.00.*

This book of 508 pages seems to be intended for a textbook. It is, however, much more than that. It aims to answer the questions, (1) What has been China's diplomatic experience? (2) What is China's position and responsibility? Being written by an active Christian worker still in the United States, it may be read with a view to finding out what some modern Christian leaders think about the international problems of China. The survey of the diplomatic history of China from 1689 on, the policies of alien nations therein, especially that of Japan, the vexed questions of extraterritoriality, Shantung, etc., are dealt with in a scholarly, logical and fair way. It is both scientific and generous. The book is packed full of facts, many of which bite, yet breathes throughout a spirit of fairness and conciliation. The advantages of relationships with Western nations are recognized and their disadvantages frankly criticized. The policies of the nations are most astutely penetrated and presented in the main from the Chinese viewpoint. As a whole, the book is an instance of clear thinking in the midst of China's present muddle. Of course, some of the facts squirm when put into the glare of publicity. The significance of the book to Christians is in the preface and the last chapter. In both these places it is recognized that the destinies of Japan and China are interwoven and that they must solve their problems together. Thus, although Japan is at times flayed with merciless pertinacity and clarity, in the end the author claims that China must apply the golden rule in her international relationships, and specifically refers to Japan in this regard. It is "The part of wisdom and righteousness to abandon any measure of revenge or retaliation and to return the failure of foreign Powers with the

application of the golden rule." China's responsibility for world welfare and for contributing to world civilization is recognized. Furthermore, "The Chinese as a race are destined to fulfil the mission of promoting world peace." Above all, China is urged while resisting certain policies of Japan, to assist her in others and to adopt "a fundamental attitude of reconciliation and friendliness." The author states that while Japan was "wrong in ways" she was "not necessarily wrong in ends or motives." This book is both a review of a bitter past and the prophecy of a better future. It will do students in Christian schools good to study it for they will come out with the right ideals. For while rights are pled for, responsibilities are accepted.

THE REFORM MOVEMENT IN CHINA.

CHINA AWAKENED. *By* M. T. Z. TYAU. *The Macmillan Company, Publishers, New York: For sale by the Chinese-American Publishing Company, Shanghai. 460 pages. Mex. $10.00.*

In this book the details of modern progress in China have been put together. The result is quite striking and encouraging. To read is to realize that China is moving somewhere though a little slowly and not always with clear vision. It is true that since the book went to press actual history has shifted beyond the scenes given therein. For instance, the Anfu Club seems a little remote, and there are about 250,000 students in mission schools, not 150,000. The author, who is a member of the Christian Church, does not spare China's deficiencies, although her ideals and achievements are painted in with heavier colours, which is quite human and natural. He also gives insight into Chinese psychology and the effect of the impact of Western civilization, as where, for instance, divorce is said to be increasing beyond what actually existed under the somewhat easy Chinese terms. Residents in China may get the impression that these new ideas are sprayed on a civilization still suffering from old diseases. Still, one can feel the pulse of a real awakening. This is the day of the people in China and the hour of their self-assertion. The Christian movement is treated sympathetically and appreciatively throughout, although it is seen to touch these larger movements at a tangent. While the un-Christian predatory inroads of the West upon China are not glossed over, yet the book pleads for co-operation between the East and the West. The book should be read with a view to finding out how impressive the changes flowing over China are when looked at in the large.

MAHAYANA BUDDHISM.

AN INTRODUCTION TO MAHAYANA BUDDHISM. *With especial reference to Chinese and Japanese Phases. By* W. M. MCGOVERN, Ph.D., *Lecturer on Japanese and Chinese at the School of Oriental Studies (University of London): Kegan Paul, London, and Dutton, New York: Pp. 233, 6"×9", 7/6 net.*

Why did Buddhism win such marvellous success in the early days? By what secret has this religion, of late years especially in Japan, become a centre of beneficent social activities? The first

question is thus answered by Dr. Timothy Richard:—"From that time of the transfiguration of Buddha [i.e., by the change from the original atheism to the worship of God under the form of Amitabha], Buddhism took a new lease of life and commended itself to the heart of most of the millions of Asia." ("The New Testament of Higher Buddhism".) In other words, it was the new theology, appearing about six centuries after Sakyamuni, which transformed the religion of one-third of the world. This theology of the "Great Vehicle," Mahayana, is prevalent in China and Japan, whereas the older form, or "Little Vehicle," Hinayana, is peculiar to Ceylon, Burma and Siam.

It is evident that the author of this "brief and simple guide," designed for "the average cultured reader," has had a difficult task before him. The literature is enormous, and the beliefs of the various sects far from uniform. Dr. McGovern's work may be regarded as authoritative, being based on a thesis which secured for him from the Japanese cathedral, the Nishi Honganji, his Buddhist degree and an honorary ordination as a Buddhist priest. While, therefore, the exposition is doubtless thoroughly reliable, one cannot help wishing that the original thesis had been put aside in favour of a fresh study of the subject. To mention one defect of the present sketch, the pages are overloaded with Sanskrit and Japanese terms, sometimes in untranslated lists. Again, for a treatise of this kind, metaphysics and psychology occupy too large a space. The philosoply of his religion is obviously important to an intelligent Buddhist. But where the average reader particularly needs enlightenment is in regard to the innerness of the religion, its sanctions for goodness, its powers of attraction, its ultimate function in the scheme of things. To the theology and ethics of Buddhism the author has indeed devoted as careful consideration as to the other sides of this complex faith. And yet a comparison of the book with others on the same subject leaves the regretful feeling that Dr. McGovern has somehow missed his chance.

Possibly it is because the author's mind tends to be abstract and judicial. If only he could have infused his treatment with more of the warmth of life! But after all, it may be merely the encyclopædic method which has hampered him. For here is a sample of how he can write:—

"Among all philosophic Buddhists, however, the Pure Land is a symbol, a state of mind, an awakening of the Buddha seed, the bursting into flame of the spark of spiritual life to be obtained by means of mystic adoration and devotional realization of the true nature of reality. This rebirth into Paradise is to be attained here and now, at the moment when the soul throws off the trammels of the lesser self, and realizes its fundamental and *a priori* union with the greater self."

F. W. S. O'N.

THE CHINO-JAPANESE TREATIES OF MAY 25th, 1915. *By* G. ZAY WOOD, *formerly Editor of the "Far Eastern Republic."* *Fleming H. Revell Co. 1921. $2.00 (gold).*

This is a valuable interpretation of the burning point of the controversy between China and Japan at the Peace Conference at

Versailles. As the book was written before the gathering of the Washington Conference, the author naturally anticipated the reconsideration of the Chino-Japanese question by Powers inside or outside of that Conference, but in no way was he hopeful of a judicial settlement to China's satisfaction, because "the interests of the participating Powers are so numerous and various that those of the weaker are often sacrificed for the stronger Powers." The book consists of nine chapters, seven of which deal with the voidance of the Chino-Japanese Treaties of May 25th, 1915, on these grounds: (1) Lack of Legislative Concurrence, (2) Conflict with Existing Treaties, (3) Doctrine of Rebus Sic Stantibus, (4) Abrogation of the Lease of Kaichow, (5) Contracted Under Duress, (6) Transfer Irregular and Illegal, etc. It is the author's contention that the treaties are absolutely null and void *ab initio* and therefore should be repudiated. The author advises that following the example of the U. S. A. Congress Act of 1798 which declared: "That the United States are of right free and exonerated from the stipulations of the treaties and of the consular convention heretofore concluded between the United States and France" the Republic of China, with a united country and a representative parliament, can also pass a similar resolution to the effect that the treaties of May 25th, 1915, with Japan are null and void, because without sanction of the parliament. To the student of world politics and those interested in Far Eastern affairs, this book will be of immense value to read. I therefore take pleasure in recommending it.

R. Y. Lo.

CHINA, JAPAN AND THE U. S. A. *By* JOHN DEWEY. *Published by the Republic Publishing Co., 421 West 23rd St., New York. Price 25 cents.*

This little pamphlet should prove a very instructive and interesting production for readers in the United States. The pamphlet comprises seven chapters. The first treats of the psychology of China and Japan. The second of Shantung and the Japanese invasion of the province. The third of the British attempt at encroachment on Kwantung. The fourth of the fall of the Anfu party. The fifth of a divided China. The sixth of the beginnings of federalism in China and the seventh the parting of the ways for America.

R. C. B.

ARTS AND ARTCRAFTS OF ANCIENT CHINA. *Literary Department, American Women's Club, Shanghai, China.*

Here are twenty-four papers and seven illustrations dealing with the art craft of China. With the exception of two, the papers are prepared by members of the American Women's Club. These papers, of course, unavoidably overlap to a certain extent with those published about a year ago. Prepared in the main by those with limited time for study, they are a collection of commendable papers. All of them are interesting, although for ourselves interest centres in those papers describing the temples of Omei

and Tai Shan and the one on the sacred island of Putu. In addition to discussing the art of China, there are important hints on the religious life and customs of the Chinese people. The style is naturally popular. The whole production should find acceptance amongst those who are interested in the finer traits of Chinese life but have not time for the more technical study thereof.

TOLD IN A CHINESE GARDEN. *By* CONSTANCE GRENELLE WILCOX. *Published by Henry Holt & Co.*

Five plays suitable for outdoor presentation and with helpful hints for production by amateurs are found in this little book, which takes its name from the first play. This is a love story with a scheming father, two amusing old dowagers, a discomfited pretender, a beautiful lady and a poetical lover disguised as a gardener. It is Chinese only in the setting but gives a pretty picture of Chinese life as seen on the Western stage.

The plays are all readable and two of them would be charming little plays for schools, either Chinese or Western, in which students knew Grimm and Mother Goose. "The Princess in a Fairy Tale" gives a delightful, whimsical, topsy-turvy setting of a fairy-story day. "Mother Goose's Garden" shows familiar friends running an inn at which other literary characters, in characteristic speech, stop to ask the way to the Fountain of Youth.

D. M. T.

CHINESE SHADOWS. *By* JULIET BREDON. *Printed by the Pei Kuan Press, Peking.*

This is an attractive collection of half a hundred poems, in both free and conventional verse forms, by Madame Juliet Bredon Lauru of Peking. They are grouped under the headings, Child Songs, Songs of the People, Temple Sketches, Inscriptions, and in almost every case are founded upon the local color of Chinese life. A few good pen and ink sketches are scattered through the book.

OUR LITTLE CHINESE COUSIN. *By* ISAAC TAYLOR HEADLAND. *Boston, The Page Company. 12 mo., cloth, illustrated, 90 cents.*

This work forms one in a series of books called, "The Little Cousins of Long Ago," and is written in Mr. Headland's usual interesting style. Chinese customs are favorably depicted in the life of little Chen Chu, and it ought to form good reading for High School girls in China, for they can view Chinese customs and manners from the standpoint of another race.

IDA KAHN.

THE PLAIN PAPERS (or 明道集). *By* Mr. CHUNG WEI YI (仲偉儀). *Ordinary Chinese book size; price 30 cents. The book can be secured from the book department of the National Committee of the Young Men's Christian Associations, Shanghai.*

The "Plain Papers" or "Making the Way Plain" (明道集) is a collection of essays written by various Christians, Chinese and

foreign. The collection contains sermons, addresses, epistles and essays on a large variety of subjects, ranging from discourses on science, religion, superstition and social service to discussions on Christian doctrines. Most of these papers, if not all, have appeared here and there in Christian magazines and pamphlets, and have, as the collector sees them, stood the test of time inasmuch as some of them were written and published more than ten years ago.

The Collection is divided into two parts. The first part is occupied with papers written by prominent Chinese and foreign Christian leaders, while the second part, also composed of separate papers, was entirely the result of the collector, Mr. Chung Wei Yi's own literary labor. During his eighteen years of connection with the Tientsin Y. M. C. A. as the senior Chinese secretary, he carried on vigorous literary labor as a means of presenting Christianity to the high class people of China. The literary style, the themes, the doctrines, and the plain statements of the papers all show how Christianity can be presented to the non-Christian Chinese world by a Y. M. C. A. man who is trained in writing good Chinese and also in good conservative orthodox Christianity. All who would like to acquire an insight into the Chinese Christian's mind and problems may well buy such a collection of papers and study them in spare moments.

T. C. CHAO.

THE NEW WORLD OF ISLAM. *By* LOTHROP STODDARD, A.M., Ph.D. *With Map. 8¼×6 inches. Scribners, New York, 1921. Pp. 362. G.$3.00.*

This volume, by the author of "The Rising Tide of Color," is a useful supplement to that important contribution to an understanding of present world conditions. Chapters on the Decline and Fall of the Old Islamic World, with an account of the Mohammedan Revival and Pan Islamism, are followed by a detailed survey of political, economic and social changes in all the Moslem lands of North Africa, the Near East, Persia and India, but not including the East Indies nor China. The map of Islam at the close shows its compactness and its solidity. The author is a close student of history, past and present, and of the literature relating to his broad theme, but he has not been himself a resident of a Mohammedan land, and apparently not a great traveller.

He quotes a wide range of authors in many languages, but there is no mention of such authorities as W. H. T. Gairdner of Cairo, Dr. Duncan Macdonald of Hartford, Dr. Samuel M. Zwemer (each of whom has issued a shelf-full of books on Islamic problems) nor of Dr. James L. Barton whose latest book is on The Christian Approach to Islam. This volume makes it clear that there really is a "rising tide" of Islam against the West, for quite sufficient reasons, just as for other reasons there is one of color. The book should be extensively read and deeply pondered, perhaps all the more because the author totally ignores Christianity as having any relation to the future of Islam.

A. H. S.

FIRST FRUITS IN KOREA. A STORY OF CHURCH BEGINNINGS IN THE FAR EAST. *By* CHARLES ALLEN CLARK, D.D. *Illustrated. Fleming H. Revell Co., 1921. Pp. 338.*

This is a vivid narrative of the founding of the Presbyterian Church in Korea disguised as fiction. But the author who has lived in Korea for twenty years assures the reader that though the incidents have been modified in form and rearranged, they are true in essence. A reader in China will be impressed by the resemblances of Korean and Chinese customs, and yet more by the differences between the Korean and the Chinese peoples. The Western reader will be amazed at the invincible superstitions of the Koreans, and not less by the *aggressive* faith of the bulk of the Christians, so different from what is common in China, as well as in "nominally Christian lands."

There are graphic pictures of the war of Japan with China, of the political excitement of the patient Koreans when the Japanese seized Korea, but the story is always with reference to the effects upon the fortunes of the Christian Church. The book should have a wide circulation.

A. H. S.

THE RELIGION OF MANKIND. *By* EDMUND DAVISON SOPER. *The Abingdon Press, New York. Second Edition. Pages 330.*

This book is a good example of the value of the comparative study of religious development and life. It begins with the nature of religion, then runs through various national and world-wide religions and ends with a chapter on the place of Christianity. We found the chapter on "Animistic Religion" exceedingly illuminating and note that it is particularly well analyzed. The chapter on Buddhism, while brief, is a clear analysis of the essential points of that religion, adding something with regard to its place in China. In discussing the religion of the Chinese, the author cautiously recognizes the varied divergences of opinion. One gets, however, a satisfactory idea of the permanent elements in the religious ideas and life of the Chinese people. This book should be very helpful for junior missionaries and for any Chinese students able to read it in English.

THE DIRECTION OF HUMAN EVOLUTION. *By* EDWARD GRANT CONKLIN. *Published by Charles Scribner's Sons, New York. ix and 247 pp. G. $2.50.*

The Professor of Biology in Princeton University has much that is wise to say on human problems and much that is hopeful too. There is special comfort in that for religious people, because the earlier speculations in science brought them doubt and depression. There has been need of a mutual adjustment between the standpoints of religion and science before the latter could be trusted to lay foundations for the former. Prof. Conklin declares in his admirable handbook (p. 110) "that biology is a torch-bearer not merely into the dark backgrounds of human history, but also into the still more obscure regions of the future development of the race." So that biology also is "among the prophets."

This future development is considered first in relation to Democracy (pp. 85-160) and then in connection with Religion (pp. 161-247). In the matter of Democracy the author discusses in the light of biological laws our fundamental social problems, the antagonism between personal liberty and social organization, between democratic equality and hereditary inequality, and between universal fraternity and nationalist sentiment. The clue to all those problems he finds in the increasing need both of specialization and of co-operation, and he founds his hope of a solution on the fact that progress does not depend on man's intellect and reason but on the instincts that God has planted far deeper in the long evolution of the race.

In the matter of Religion it is a curious thing that Prof. Conklin relies on the definition of Edward Caird, and yet inclines to belittle the intellectual factor. He quotes Auguste Comte (p. 162) "Affections, propensities, passions are the great springs of human life," and then proceeds, "This is the great truth which religion has ever emphasized: out of the heart, that is, the emotion are the issues of life (Prov. 4: 20). As a man thinketh in his heart, so is he (Prov. 23: 7). This moral and emotional part of man's nature, as *contrasted with* his mind or intellect, is what is usually called the *soul*." But this contrast corresponds to nothing in the Old Testament, where the heart must be understood to include all man's thinking powers, as well as his feelings.

On the general bearing of evolution on religion, the Professor is clear and helpful. "More than anything else, it is extreme liberalism in the interpretation of religious symbols which has caused the conflict between science and religion" (p. 180). Another clue to the misunderstanding is the hard and fast line drawn in the name of tradition between the natural and the supernatural to the modern mind, whereas "Nature is everything that is." The controversy is summed up in the reputed saying of Galileo, "The Bible was given to tell how to go to heaven, and not how the heavens go."

Correspondence

TRANSLATION OF OLD TESTAMENT.

To the Editor of
the Chinese Recorder

DEAR SIR:—May I call the attention of your readers to a few corrections that are needed in the Mandarin Union Version.

I Sam. 31: 7 "Beyond Jordan" is rendered by 西, which is obviously wrong from the position of Gilboa. On the other hand, the same word is rendered 東 in Deut. I, 1:5 III, and IV, 41, 46, 47, 49, thus suppressing the inference that the writer lived on the western side of the river.

II Sam. V, 17 "hold" is rendered 保陪 but in XXIII, 14 山寨. The Hebrew being the same, the probability that both passages refer to the same episode is obscured by the diversity of rendering.

Judges 9.35 Gaal is rendered by the same characters as Caleb.

The Revisers went on the principle of following the English rather than the Hebrew in proper names, which is no doubt a sound principle; but the double a often represents two syllables as here.

Amos III, 7. The punctuation should follow the English versions; transferring the point from after 人 to after 知.

I am,

Yours sincerely,

JAMES W. INGLIS.

Moukden, 6 March, 1922.

SCIENTIFIC TERMINOLOGY.

To the Editor of
The Chinese Recorder.

DEAR SIR:—May I through your columns draw the attention of all interested in teaching in Chinese to the terms in Anatomy, Histology and Embryology approved by the Board of Education. A booklet containing these will be found advertised in this journal. A Glossary of official terms in Chemistry is also being published and lists of terms in other subjects will follow.

The influence of the members of the Anatomical Committee educated in Japan has caused the adoption of many medieval European terms which the rest of us would have been glad to see improved but there is a certain advantage at present in using the same terms as the Japanese. Fortunately, we were able to secure the adoption of 肌 for muscle instead of the erroneous 筋. For nerve 腦經 is preferred to the current 神經.

Sincerely yours,

P. B. COUSLAND.

Tsinan, Sung., March 16, 1922.

News for the Missionary

CHURCH OF SOUTH FUKIEN.

The second annual meeting of the General Synod of South Fukien Church met December 13 to 16, 1921. For the first time in its history Synod was composed of chosen delegates. Formerly, the entire membership of each Presbytery and all foreign Elders and Pastors were eligible. This year only one-third of the membership of each Presbytery, native and foreign, were eligible and all chosen. Until two years ago there were two separate church organizations in this part of the province, one of the Presbyterian form of organization, and the other of the Congregational. To merge these two bodies into one and draw up a new code of church rules and forms has required some hard and careful work, but we are glad to report that great progress has been made and we see now an entirely new code drawn up which is being submitted to each Presbytery for further consideration and revision. This correction will probably affect only the details.

One other feature characterized this Synod and that was the presence of lady missionaries who took part in many of the discussions. Synod was overtured to grant voting privileges to both Chinese and foreign wo-

men. We note here that there are at present 42 deacons in this branch of the church drawn from the female membership, but according to present rules only Pastors and Preaching Elders and Elders may become members of Synod with voting privileges.

Among the important actions taken by Synod, we take note of the following:—

1—A budget for Domestic Mission work for the coming year double the amount of the past year's receipts. Three ladies were added to the Board of Trustees controlling the use of these funds.

2—The main interest of the gathering was in regard to the maintenance of a native ministry. For several years the number of native workers has been decreasing. Too few new recruits have been added. A serious difficulty has been the insufficient salaries. Other professions are more remunerative. Some young teachers receive double the salary of Pastors who have rendered a score of years of service and whose education is by no means inferior. The salaries of the Chinese ordained Pastors is wholly the responsibility of the Chinese church and the foreign missionary bodies render no assistance. For Pastors it was recommended that $25 Mex. per month should be considered a minimum salary. No call to a new Pastor will be approved by the Presbyteries that does not stipulate this amount of salary.

3—Following the recommendation of Synod a slight increase in the children's allowance has been added to the Preacher's salaries.

4—Among various overtures received by Synod one is worthy of special notice, viz., Is it wrong to bow to the picture of a departed friend? How is it different from saluting the flag? Where must the line be drawn between mere respect and worship in these things? This matter and others will be given further thought and consideration.

5—The specially memorable thing about this Synod was the forward step taken in regard to the training of Preachers. Several years ago the Seminary in which men of a higher grade of scholarship were trained was discontinued, and since then men have been sent out of the region to places like Nanking to secure this training; but this has not been very successful, and it is desired to establish a better system of preparing men for assuming the work of the Lord. At the Synod the Chinese themselves raised the question and proposed that the native church co-operating with the three foreign missionary bodies working in the region should establish a seminary right here in South Fukien. Students holding a diploma from a recognized Middle School will be admitted. We are not sure that this plan will be carried out, but we can say that a very serious effort is made to do so.

6—The Synod also passed a plan for establishing a higher grade Bible School for training women evangelistic workers in co-operation with the missionary bodies.

7—Statistics show that there are 255 stations under the Synod of this church with a total of 223 unordained and ordained men carrying on the preaching and propagation of the Gospel. The total salaries of ordained men amounted to $19,098 Mex. last year, practically all of which came from native sources. A total of $25,140 Mex. was spent on the salaries of unordained male

workers, 54% of which or $13,773 Mex. came from native sources. For congregational expenses there was spent a total of $9,242 Mex.; for benevolence $4,478 Mex., and for church building $23,480 Mex.;—these three items represent a total of $37,200 Mex. and practically all came from native sources. Outside of schools that are entirely under the management of the Missions there are 226 church schools of all grades with a total of 9,582 pupils. Last year a total of $57,872 was spent on these schools, 67% of which or $38,647 came from the church and the rest from other sources, some of which are probably native. Thus we see that there is a total of $139,261 Mex. spent by the church on its educational and evangelistic work of all sorts, 78% of which or $108,709 Mex. came from the native church or from native sources of another sort.

MISSION SCHOOLS AND THE MINISTRY.

A few months ago, at special request, two of our senior and most respected Chinese pastors paid a visit to the schools of our English Baptist Mission in Shantung, and to the Shantung Christian University. The object was to remind our own Christian students in these institutions of their personal responsibility for the spread of the Gospel. They were urged to make and record clear life-purposes, and everything was done to make these as real and spontaneous as possible. It was found that no fewer than 32 (out of a total of about 250 Baptist scholars) hope to take the theological course in the University to equip themselves for the Christian ministry. In addition, we had at that time 23 students engaged either in theological or pre-theological study, making a total of 55 probable ministerial candidates. These are facts for which we are grateful to God and we would, like the man in the parable, call upon our friends and neighbours to rejoice with us.

Another fact may be of interest. Our Shantung field is divided into four roughly equal parts. The poorest and most inaccessible of these, that contiguous on the Yellow River, yields quite the largest number of candidates for the ministry. There may be in a few cases a possible economic reason in this. A theological course is the cheapest form of higher education for a poor but ambitious Christian lad. This consideration cannot, however, account for the fact that many of our very best men, without whom we could scarcely carry on at all, have come from this district, poor in all else but rich in men.

RELATIONS OF CHURCH AND MISSION.

"The Board gave careful consideration to the action of The International Missionary Council regarding the relations of the Church and Mission, as set forth on pages 46-49, of the Minutes of the Council at its meeting at Lake Mohonk, October 1-6, 1921, and the endorsement of that action by the Foreign Missions Conference of North America at its annual meeting, January 11-13. The Board welcomed the fact that the Council has raised for definite official consideration by all missionary boards, missions, and the churches in the mission field, a question of vital importance which has long been

the subject of anxious discussion in conferences at home and abroad and which, in a number of fields, has reached a critical stage. The Board recognized the far-reaching significance of the questions involved and expressed its cordial readiness to face them fairly, with an open mind, and with full realization that the time has come to reconsider the policy involved. Before taking final action, however, the Board felt that it ought to have the considered judgment of the Missions and the Churches concerned, inasmuch as the proposals of the Council affect them as well as the policy and methods of the Board. The Board therefore directed that the actions of The International Missionary Council and The Foreign Missions Conference of North America be transmitted to the Missions, and through them to the Churches with which they co-operate, for such action and advice as they may deem expedient." Action of Board of Foreign Missions, Presbyterian Church in the U. S. A.

Gleanings from Correspondence and Exchanges

An interesting pamphlet on "Men and the Book" has just been issued by the American Bible Society. It gives the practical experiences of colporteurs and should be useful in furnishing sermon material.

We extend congratulations to Mr. G. F. Andrew and Mr. E. J. Mann of the C. I. M., Kiangsu, who have received from the Chinese President the decoration Chai Chia Ho Chang, Third Degree, in recognition of services rendered in reconstruction work after the earthquake.

We have just received a copy of "The Honan Messenger," published at Weihwei, Honan. It gives an interesting account of a conversion under the caption of a transformed dare-devil. Such magazines, which are increasing, help to make known the daily work carried on by the Christian Church.

We note with interest that at the conclusion of the National Christian Conference friends and members of the Fellowship of Reconciliation are to hold a conference in Shanghai for three days—from May 12th to 14th. The general ideas of the Fellowship will be the main theme of the Conference. Those desirous of attending may write to Miss Sawyer, Y. W. C. A., 11 Quinsan Road, Shanghai.

On March 6th, 1922, the Alumni Association of Christian Colleges in China held their annual dinner. This was attended by nearly 300 students, representing twelve of the sixteen institutions affiliated with this Association. About one-third of those present were girls. The most significant speech of the evening was made by Miss W. T. Zung of the Y. W. C. A. on the need for study of conditions of Chinese labourers. Mr. David Z. T. Yui presided.

On January 8th, 1922, the Executive Committee of the American Tract Society elected Rev. Edward Noah Hardy, Ph.D., as General Secretary of the Society. He was first a

Field Secretary of this Society, later General Field Secretary and then Acting General Secretary. Mr. Hardy is well-known through his writings as well as his work in connection with the American Tract Society.

"The Spirit of Missions" for February 1922, has an interesting account of the setting apart of the two first Chinese deaconesses, Miss Lieu and Miss Han. This ceremony was held on October 18th, 1921, in St. Paul's Church, Hankow, and was conducted by Bishop Roots. Shortly after this service the Hankow Diocesan Chapter of Deaconesses was formally organized, with two Chinese and six American deaconesses as Charter members.

On January 17th, 1922, at St. Mark's, Reigate, Miss Margaret E. Faithfull-Davies of Foochow, South China, was married to Richard Kay, M.B., of Hartland, Devonshire. The ceremony was performed by the Rev. R. M. Faithfull-Davies, assisted by the Rev. Canon V. F. Storr. The permanent postal address of Mrs. Kay will be Hartland, North Devon, England. Mrs. Kay rendered efficient service as a member of our Editorial Board and we extend our congratulations to her, although, naturally, regretting that she is not returning to China. Mrs. Kay, however, expects to maintain an active interest in missionary work, particularly along literary lines.

In "The Chinese Christian Advocate" for March 1922, it is announced that the Chicago Training School is becoming a rendezvous for missionaries either on furlough or en route. This hospitality is extended to members of all denominations. This convenience will be appreciated by all. Those desiring to take advantage of it may address Miss B. L. James, 4949 Indiana Avenue, Chicago, Illinois.

The Eighth Annual Report of the Shanghai Mission to Ricksha Men has just come to hand. This gives a real live picture of the general phases of a ricksha man's life. Since its inception, the Shanghai Mission to Ricksha Men has done much to alleviate the lot of these men. Apart from caring for their physical needs, the Mission is active in spiritual, medical and educational work. Many of these men show great eagerness for instruction. The generous and increasing support received shows that the Mission has the whole-hearted interest and sympathy of everyone in their splendid work.

The report of Commission II of the National Conference is the product of a wide range of experience and the work of many minds. The Commission enlisted the co-operation of fourteen principal committees with eleven subsidiary committees and many corresponding members scattered throughout all China. Between three and four hundred persons have contributed in one form or another towards the production of the report. Joint chairmanship of committees, a Chinese and a foreign missionary, with equal representation in personnel, makes the report of the Commission the joint product of the Chinese Church and the missionary forces. I have written a letter of appreciation of this cordial co-operation to each of the committee chairmen, but I feel that this was inadequate. I am

therefore taking this more public means of reaching the many whose contribution has been less official but none the less valuable. It was only through the prompt and cordial response of each that our report could be produced. —Charles E. Patton, Chairman.

The region around Sio-khe in the southern part of Fukien Province has always been noted for its unreceptiveness of the Gospel. During its fifty years or more in the place the Church has made only very slow progress. Recent years have shewn a change in the attitude of all classes, and it is probable that at present no one is unwilling to hear the Word. Just at the end of last year there was a very striking indication of this change of attitude. The government Higher Primary School approached the missionaries in an endeavor to have them conduct chapel exercises every day at the school. Circumstances compelled the latter to postpone accepting this offer, but now the way is clear for them to enter this school every day with a message out of the Word. To make things still better one of the most promising young teachers in the Boys' School of the Mission has been engaged as principal of this government school. This man is a deacon in the local church and one of its most active workers. He is one who will certainly carry his Christian teaching over with him in his new position. This shows that Christianity is becoming a strong factor in the community.

Personals

(For each Birth or Marriage notice, $1 is charged. To save book-keeping payment should be sent with the notice.)

DEATHS.

JANUARY:

6th, at New Zealand, Rev. J. Southey.

22nd, at Sianfu, She., Mrs. W. Hagqvist.

24th, at Toronto, Canada, Mrs. G. Stott.

FEBRUARY:

12th, at Shanghai, Rev. E. Hunt; at Sianfu, She., Miss D. Lindvall.

14th, at Paoning, Sze., Miss H. M. Scorer.

16th, at Yungfenghsien, Ki., Miss J. M. Arpiainen.

ARRIVALS.

OCTOBER:

7th, from U.S.A., Mr. W. H. Grant, C.C.C.

JANUARY:

22nd, from England, Miss E. Rider, C.M.S. (new).

23rd, from U.S.A., Mr. C. H. Bratt, C.C.C.

27th, from England, Rev. and Mrs. J. C. Hall, Miss H. G. Aplin, Miss M. G. McQueen, C.I.M. (ret.). From Switzerland, Miss H. Ruedi, C.I.M. (new).

FEBRUARY:

4th, from England, Rev. S. J. Delight (new). From Sweden, Mr. and Mrs. J. L. Classon and two children, S.H.U. (ret.), Miss A. E. Peterson, Miss H. V. Hook, S.H.U. (new).

5th, from England, Miss Madge (new).

8th, from U.S.A., Mr. and Mrs. Elliott, A.B.S. (new).

14th, from U.S.A., Mr. G. W. Groff, C.C.C.

15th, from England, Rev. G. K. Carpenter (new), Rev. and Mrs. T. B. Woods (ret.), Miss A. S. Weekes,

C.E.Z.M.S. (ret.), Rev. and Mrs. G. Andrew, Senr., Mr. and Mrs. H. E. Ledgard and one child, Mr. and Mrs. F. D. Learner and two children, C.I.M. (ret.), Miss H. Moore, E.B.M. (new), Rev. and Mrs. Price and three children, Rev. and Mrs. Greening, Miss Greening, E.B.M. (ret.). From Denmark, Rev. and Mrs. Waidtlow, D.M.S. (ret.), Miss Storms, D.M.S. (new).

18th, from U.S.A., Mr. and Mrs. Clemons and two children, P.N. (ret.).

19th, from England, Rev. and Mrs. G. Cecil Smith, C.I.M. (ret.). From U.S.A., Mr. and Mrs. M. H. Wheeler and four children, Y.M.C.A. (ret.), Miss Florence Hays, A.C.M. (new), Sister Deborah Ruth, A.C.M. (ret.), Rev. and Mrs. A. Larsen and three children, Miss O. Christensen, L.U.M. (ret.), Miss Carlsen, Mrs. Keenon, Mr. Hoff, L.U.M. (new), Dr. and Mrs. Crawford, P.S. (ret.), Miss Moffett. P.S. (new), Rev. and Mrs. C. H. Plopper, F.C.M.S. (ret.).

21st, from Austria, Mr. and Mrs. C. A. Jamieson and two children, C.I.M. (ret.), Mr. J. H. Bird (new), Miss B. Jarvis, C.I.M. (new).

MARCH:

3rd, from England, Miss Crust (new), Miss McCord, W. M. M. S. (ret.). From Sweden, J. D. Hoglander, S.H.U. (ret.).

5th, from Sweden, Mr. Bjorklund, S.M. (new).

11th, from U.S.A., Mrs. A. H. Stone and two children, K.S. (ret.). From Sweden, Miss Coun, U.F.S. (new), Dr. Mary Horner, U.F.S. (ret.).

17th, from Germany, K. Wiesinger, Miss F. Karrer, L. (new).

20th, from Sweden, Mrs. G. W. Guinness, C.I.M. (ret.).

21st, from Australia, Miss B. Jarvis, C.I.M. (new).

DEPARTURES.

JANUARY:

29th, for U.S.A., Mr. K. H. Ekblad, S.A. For England, Miss M. Myott, C.M.S.

FEBRUARY:

5th, for England, Rev. and Mrs. W. R. W. Williams, C.M.S.

11th, for England, Miss M. Herbert, Ind.

12th, for England, Rev. and Mrs. Ojanpera, F.M.S.

16th, for U.S.A., Miss E. E. Hershey, C.I.M.

18th, for U.S.A., Rev. and Mrs. Tatum, S.B.C.

21st, for Australia, Mr. and Mrs. Westwood and one child, Mr. and Mrs. F. Bird and three children, C.I.M.

25th, for England, Rev. and Mrs. J. McCammon and two children, I.P., Rev. and Mrs. Williamson and four children, E.B.M.

26th, for U.S.A., Mr. R. Simpkin, F.F.M.A. For England, Mr. and Mrs. F. Tull and two children, Mr. and Mrs. H. L. Bourne, C.I.M.

MARCH:

11th, for England, Rev. and Mrs. E. E. Bryant, and two children, L.M.S. For Ireland, Rev. J. Omelvena, I.P. For Sweden, Mr. and Mrs. A. Berg, S.M.

12th, for U.S.A., Miss Brusie Malot, Ind. For Canada, Rev. and Mrs. C. Rochedien, C.P.

18th, for Canada, Dr. and Mrs. W. Crawford and four children, C.M.

21st, for U.S.A., Dr. and Mrs. Gossard and five children, M.E.F.B. For Norway, Rev. and Mrs. Tiltnes, Rev. M. Anderstad and one child, Miss Solemdal, Miss Solem, N.L.K.